A Communicant Instructed: OR PRACTICAL DIRECTIONS FOR WORTHY RECEIVING OF THE LORDS-SUPPER.

By *FRANCIS ROBERTS*, D. D. Rector of the Church of CHRIST at *Wrington* in the County of *SOMMERSET*.

The **Fifth Edition**, diligently Revised and Corrected by the AUTHOR.

Let a man Examine himself, and so let him Eat of that Bread, and Drink of that Cup. For he that Eateth and Drinketh Unworthily, Eateth and Drinketh Damnation to himself, not Discerning the Lords Body, 1 Cor. 11. 28, 29.

London, Printed by *F. L.* for *George Calvert*, and are to be Sold at the Signe of the *Half-Moon* in the New Buildings in *Paul's* Church-yard, neer the little North-door, 1676.

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TO THE

CHURCH of CHRIST

In the Parish of

Wrington,

In the County of

SOMMERSET.

Grace, Mercy, and Peace, from the Father of Mercies, and the God of all Consolation.

Men, Brethren, and Fathers, entirely beloved in the LORD.

THE *substance of these* Practical Directions for Worthy Receiving of (a) the Lords Supper, *I have*

a 1 Cor. 11. 20.

represented to your Ears *in Preaching; That before I Administred unto you this Heavenly* [b] Communion, *I might (according to my Duty) instruct you in right* Communicating: *Now I offer them to your* Eyes *in Printing; And, by both Preaching and Printing, to your* Hearts, *that they may be unto you as a* Continual Sermon *before every Sacrament.*

[b] 1 Cor. 10. 16.

When first I treated of this Subject, I had no thoughts of Printing it in any other Book, than in your Breasts: (Oh that your Hearts and Lives were living Books, wherein the whole

Doct-

[c] Doctrine of Christ *were printed in Capital Letters*, that he that Runs might Read: *Then should you be* [d] The Epistle of Christ, Written not with Ink, but with the Spirit of the Living God;) *Yet since that, I have been induced to make these familiar Directions more Publick upon these Considerations*;

[c] Heb. 6. 1.

[d] 2 Cor. 3. 2, 3.

1. *That I might gratifie your Pious Request in Publick to me, That these* Instructions *might be Printed, which you apprehend might be of such frequent Use and Advantage to you and yours, before, in, and after every* Lords-Supper.

2. *That I might help on your Edification and Consolation, and happily others also, in reference to that sweet fellowship which Christ affords his Members with himself and his Death, in this Ordinance. For hereby your* Understandings *may be farther cleared, your* Memories *confirmed, your* Hearts *and* Affections *raised upwards, your* Graces *acted unto higher Perfections, and your Sacramental* Duties *Regulated so as to seek the Lord herein, in a right order. And I perswade my self that those things which were so acceptable to you in my* Sermons, *will*

will be the more Profitable to you in my Book. *If your Souls Prosper, my Heart shall Rejoyce. I shall count it my Crown and Glory, to Promote your Grace and Glory. It will be my Heaven here, to help you forward towards Heaven hereafter. And in* Order *hereunto, I hope I shall willingly Preach, Print, and bestow my Pains in Publick or Private amongst you, that I may more and more endear you, and* Espouse you unto Jesus Christ; *For I trust I may truly say with the Apostle,* [e] God is my Record, how greatly I long after you all, in the bowels of Jesus Christ. And this

[e] Phil. 1. 8. to 10.

this I pray, that your Love may abound yet more and more in knowledge and in all sense. That ye may approve things that are excellent, that ye may be sincere and without offence till the day of Christ: Being filled with the Fruits of Righteousness, which are by Jesus Christ unto the Glory and Praise of God.

3. *That I may Preach unto you not only whilest I am with you, but even after the Lord shall have taken me from you.* *As* Abel, [f] by his Faith (he being dead) yet speaketh: *so these Lines may* live *when I*

[f] Heb. 11. 4.

shall

ſhall be dead; *and they may* ſpeak *to you, when I ſhall be* ſilent in the grave, *I am here but* [g] *a* Pilgrim, *and my abode with you can be but momentany at the longeſt, for* [h] our life is but a *vaniſhing* Vpour, [i] *our* dayes a declining ſhadow, *our* years as nothing, [k] we have here no continuing City, but ſeek one to come: *Therefore by this Publication,* [m] I will endeavour that You *and Yours* may be able after my deceaſe, to have theſe things alwayes in remembrance. *Thus* Moſes *and the Prophets, Chriſt and his Apoſtles, Preach unto us, and the whole Church of Chriſt ſtill (though they are all in Heaven)*

[g] Pſ. 39. 12.
[h] Jam. 4. 24.
[i] Pſal. 102. 11.
[k] Pſ. 39. 5.
[l] Heb. 13. 14.
[m] 2 Pet. 1. 15.

Heaven, by their Doctrines and Writings left behind them.

4. *That I may testifie this my true Love and Affection to you in the Lord Jesus: And to let you know,* [n] *that* ye are in my heart to live and dye with you. *For you have not only loved, and deservedly honoured my late Reverend, Learned, and Pious Predecessor, now sleeping in the Lord; thereby shewing your selves very eminently Exemplary to all the Congregations round about you: but you have also declared your singular Respect & Affection unto me, the unworthiest Labourer in the Lords Veneyard, ever since my first entrance amongst you, both in your ready acceptance of my Ministry, Diligent attending upon the Ordinances, Willing Compliance with such Pious Proposals as I have laid before you; and in other Demonstrations of your kind Dispositions towards me to this day. And therefore I have cause to be,* [o] the more affectionately

n 2 Cor. 7. 3.

o 1 Thes. 2. 8.

nately desirous of you; and I am willing to impart unto you not the Gospel of God only, but also mine own Soul, because ye are dear unto me. *The Lord maintain and increase the Spirit of Love still betwixt us, whilest we have a day or an hour to live together.*

Upon these Motives *especially I have been inclined to commit these ensuing Meditations to the Press: And I* Dedicate *them unto you especially; most earnestly beseeching the Lord that they may be abundantly Useful and Beneficial both to you and others.* p Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting Consolation, and good Hope through Grace, Comfort your Hearts, and Stablish you in every Good Word

p 2 Thes. 2. 16, 17.

Word and Work. *And fill you with all Grace, that may fit you for Everlasting Glory. So Prayeth*

From my Study in Wrington *in* Somersetshire, *June* 12. 1651.

Your truly Loving Pastor, who longs for your Salvation.

FRAN. ROBERTS.

THE

THE Introduction OR PREFACE TO THE DIRECTIONS.

GODS * Covenant of Grace, *for Salvation of lapsed sinners by Jesus Christ, is the principal Subject of the Holy Scriptures.* The New Covenant *and* Testament *is the Complement,*

* This I have at large evidenced in my Book, entituled, THE MYSTERY AND MARROW OF THE BIBLE, viz. GODS COVENANTS with man, &c.

ment, or compleat fulneſs of the Covenant of Grace: Baptiſm *and* the Lords Supper, *are the Lords New-Covenant-Tokens, or Great-Seals of his New Teſtament*: *And* Jeſus Chriſt *is the Kernel, Marrow and Soul of them all. In the whole Scriptures Chriſt is* revealed; *In the Covenant of Grace Chriſt is* Tendered, *viz.* *As* Promiſed *under the Old Teſtament*; *As* Performed *under the New*; *In the Sacraments of the New Teſtament, eſpecially in the Lords Supper, Chriſt is evidently* (*as it were*) crucified before our eyes, repreſented, ſealed, *and* exhibited *to the believing Soul. Thou therefore, Oh Chriſtian* (*a*) Search the Scriptures, *that thou mayeſt there find Chriſt. Accept the Covenant, that thou mayeſt therein embrace Chriſt*: *and duly partake the Sacraments, eſpecially the Lords Supper, that thou mayeſt more fully and undoubtedly aſſure thy ſelf of Chriſt to thy Salvation.* To this

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(a) Joh. 1. 39

1. *It is not bare partaking, but due partaking of Sacraments, that will commend us to God, and interest us in Christ. It is possible that in a visible Church, multitudes may partake Sacraments, and yet be deeply pleasing to God. The* Israelites *of old had not only the ordinary and standing Sacraments of* Circumcision *and the* Passeover, *but also the extraordinary and transient Sacraments; of the* Cloud *and* Sea, *answering to our* Babtism; *Of* Manna *and Water out of the Rock, answering to our* Lords Supper: b All our Fathers were all under the Cloud, and all passed through the Sea: And were all baptized unto *Moses* in the Cloud, and in the Sea, and did all eat at the same spiritual meat, and did all drink at the same spiritual drink (for they drank of that spiritual Rock that followed them, and that Rock was Christ:) But with many of them God was

b 1 Cor. 10. 1, 2, 5.

not well-pleased, for they were overthrown in the Wilderness. Ishmael *was circumcised as well as* Isaac: yet Ishmael *branded for* (c) *a Persecutor*: Esau *circumcised as well as* Jacob, yet (d) Jacob loved, Esau hated of God: Simon Magus *baptized*, yet (e) his Heart was not right in the sight of God, *and he still remained* in the gall of bitterness, and bond of iniquity: Judas *did eat the* (f) *Sacraments of the Passover with Christ and his Disciples*; yet *after the eating of it*, Satan *more strongly* entered *into him then ever before*: *and he dyed an Hypocrite, a murderer, a Devil.* And *the Corinthians not only were baptized, but received also the Lords Supper*; yet *notwithstanding they were* (g) judged of the Lord, many were weak and sickly among them, and many slept, *viz. were dead*, (as is thought, *of the plague of Pestilence*) *Thus we may possibly be* baptized

(c) Gal. 4. 29

(d) Rom. 9. 13.

(e) Acts 8. 13, 21, 23.

(f) Joh. 13. 2. 21, 26. 27.

(g) 1 Cor. 11. 30, 31, 32.

yea

yea, eat and drink the Lords Supper: and yet for all that, through unworthy communicating incurr the Lords displeasure.

2. They that partake Sacraments in a visible Church, may so far notwithstanding be displeasing unto God: As 1. That all the Sacraments and Services they take in Hand may be accounted by God as nullities, as no Sacraments, no Services at all. (b) This is not to eat the Lords Supper. 2. That all their Sacraments and religious Performances may be accounted their (i) Sins and Abominations. 3. That the Sacraments which were intended for spiritual benefit, shall become a spiritual mischief to their Souls through their abuse. That the Lords Supper, instead of nourishing Grace, (k) should strengthen Sin; instead of sealing Remission of our Sins in Christs blood should render us

b 1 Cor. 11. 20.

i Tit. 1. 15 16.

k 1 Cor. 11 27, 28, 29. Joh. 13. 27. 36.

guilty of the Body and Blood of the Lord; *even guilty of murdering the Lord of Life and Glory.* 4. That *by unworthy handling them, they may incurr many* (l) *temporal afflictions and chastisements in Gods displeasure.* 5. Finally, *they may enjoy Sacraments; and yet so far displease God therein, as thereby to hazard* (m) their own judgement, *and eternal* Damnation, *and lose Heaven it self for ever. As those Jews of old, notwithstanding their enjoyments of Sacraments* (n) were overthrown in the Wilderness, *lost* Canaan *the Type of Heaven, and its to be feared, Heaven it self thereby typified.*

l 2 Chron. 30. 8. &c. 1 Cor. 10 5. 7. 8 9, 10 & 11. 30.

m 1 Cor. 11. 29.

n 1 Cor. 10. 1 to 6.

3. *Hence consequently these things are clear:* 1. That *our bare enjoyment of Sacraments, is no infallible sign, either of Gods special love to us, or of our good spiritual state towards God.* 2. That *it is altoge-*

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ther unsafe for Christians to rest themselves satisfied and contented with the meer having, or the meer using of Sacraments. Its the right having and due using of Sacraments, which will commend us, and our actions about them, unto God. 3. That *it singularly concerns all Gods people to endeavour so to enjoy and use all Sacraments, and particularly the Lords Supper, which is often to be received, as therein they may be well-pleasing and acceptable to the Lord.*

Now that we may acceptably and profitably manage the Lords Supper, these things are peculiarly necessary. 1. A due prepration for the Lords Supper before we communicate. 3. A right use of the Lords Supper while we are communicating. 2. A Christian conversation suitable to the Lords Supper, after we have communica-

red. *In reference to these three General Heads, seriously consider, and practically improve these brief* Directions *following.*

Practical

PRACTICAL

DIRECTIONS

FOR

Worthy Receiving

Of the

LORDS SUPPER.

CHAP. I.

Directions touching our due Preparation for the Lords Supper before we communicate.

OUR due Preparation for the Lords Supper before communicating, consists chiefly in a judicious, impartial, and sincere *Self-examination.* o *Let a* 1 Cor. 11 28.
man examine himself, and so let him eat of that Bread, and drink of that Cup. There's a *Publique Ecclesiastical examination* by Church-gover-

nours preparing for fit communicating in respect of the Church: and there's also a *private Self-examination*, preparing for worthy communicating in respect of Christ. By *That*, provision is made that the Lords Supper be not abused by gross Ignorance and scandal: By *This*, farther care is taken that the Lords Supper be not unworthily received, through Carnalness, Unbelief, Impenitency, Hypocrisie, Unthankfulness, Uncharitableness, &c. Both are necessary and helpful to each other: but self-examination is more especially needful.

O, we have great cause to use all possible Preparations before communicating. For, 1. The Lord & Author of this Sacrament, with whom we have to do herein, is (p) *Jesus Christ*, who is most (q) *Holy, Harmless, Seperate from sinners, Higher than the Heavens,* [r] *searching the heart and reins,* (s) *whose eyes are as a flame of fire;* who (t) *hath all judgment, and all power in heaven and earth committed to him;* and (u) *who will render to every man according to his works.*

2. The Nature of the Sacrament is sublime, mysterious, spiritualy, Heavenly. (x) A Banquet of Christs providing, wherein Christ is both the *Master* of the Feast, and the *Matter* of the Feast. A Seal of Christs engraving: whose *Superscription* is, Christ loving us: whose *Image* is, Christ dying for us; whose *Deed* is, Christs New Testament confirmed to his Members, &c. 3. The benefit of worthy

p 1 Cor. 11. 23.
q Heb. 7. 16.
r Ps. 2. 23.
s Rev. 1. 14.
t Joh. 5. 22. with Mat. 28. 18.
u Rev. 22. 12.
x 1 Cor. 11. 20.

thy communicating is surpassing sweet. Hereby the Soul-reviving (y) death of Christ, is afresh remembred, the inward Man with all the graces and abilities thereof is (z) nourished; [a]Remission of sins through Christs blood is assured; [b]Communion with Christ crucified, and all the benefits of his death is sealed; our interest in the [c]New Testament, with all the Promises, and Priviledges thereof is confirmed; and our spiritual [d]fellowship with Christs holy Members is established, and increased. 4. The danger of unworthy communicating is exceeding great. For, hereby the [e]guilt of Christs body and blood is contracted; hereby the deep [f]displeasure of God is procured; and hereby unworthy Communicants do, as it were, set Seal to their [g]own judgement, and damnation. All these considerations should mightily move us to prepare, and examine our selves with all our industry & integrity before we communicate.

But upon what particulars are we chiefly to examine our selves?

Answ. We are principally to examine our selves touching these three particulars, *viz.* 1. *what right we have to the Lords Supper.* 2. *what need we have of it.* 3. *what actual fitness we have for it.* If we have no *Right*, we shall but usurp it; if we feel no *Need*, we shall but despise it; if we be not fit, we shall but abuse it.

y 1 Cor. 11. 24, 25, 26.

z 1 Cor. 11. 20, 24, 25. a Mat. 26. 28.

b 1 Cor. 10. 16.

c Mat. 26. 28.

d 1 Cor. 10. 17.

e 1 Cor. 11. 27.

f 1 Cor. 11. 30, 31, 32. with 1 Cor. 10. 5.

g 1 Cor. 11. 29.

SECT.

SECT. I.

What Right we have to the Lords Supper? We should carefully examine our *Right*: for receiving the LORDS Supper; without a due right and claim to it, the Lord may justly count us intruders and usurpers upon *the Childrens Bread*; and say, Friends, *How came you in hither, &c.* Now as the Matter of the Lords Supper is twofold, *viz.* *Outward*, the Elements and Actions; and *Inward*, and spiritual mysteries represented by them: So there is a twofold right to the Lords Supper, *viz.* Outward and Inward, 1. *Outward* and *visible*, in respect of the *visible* Church of Christ, wherein this visible Ordinance is dispensed; when we outwardly profess to the Fœderates of the New Covenant, whereof the Lords Supper is a Seal. And this outward *Right*, is either, 1. *More Remote* and *Mediate*, when by vertue of our Membership (being baptized, though we be but Infants) we have a *Jus ad rem*, a remote Right to the Lords Supper, though no present capacity and fitness for it: 2. *More Near* and *Immediate*, when by reason of our qualifications, of competent knowledge, and unblameableness in life we have *Jus in re*, a Right to the Lords Supper in respect of the Church, so that the Church may not exclude us, but ought to admit us. Now of this outward Right the Church takes cogni-

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zance, examineth, and judgeth, 2. *Inward* and *Invisible* Right, in respect of God and the Lord Jesus Christ. And this *Inward Right* is, when we not only outwordly profess to be, but inwardly and indeed are Foederates with God in Christ in the New Covenant, sealed by the Lords Supper; for of the Cup in the Lords Supper, its said, (h) *This is my blood of the New Testament*; Or (i) *This is the New Testament in my blood*; That is, This wine in the Cup is the Sign and Seal of my blood and death, whereby the New Testament is ratified and established. Now of this our *Inward Right* to the Lords Supper in respect of God, we our selves are peculiarly to take knowledge, examine and judge.

h Mat. 26. 28.
i Luke 22. 20
1 Cor. 11. 25.

But how may we try and know, whether we have this *Inward Right* to the Lords Supper, in respect of God? *Answ.* Our true *Inward Right* to the Lords Supper, we may discover by our inward Right to, and actual Intereſt in the *New Covenant*, or *New Testament*: for the Lords Supper is the Token and Seal of the New Covenant; Such therefore as is our right to the New Covenant, such is our right to the Lords Supper. Clear thine inward Right to the New Covenant, and thine inward Right to the Lords Supper, is consequently evident. The *New Covenant* is summarily discribed by *Jeremy* and *Paul*. Compare *Jer.* 30. 31. *to* 35. with *Heb.* 8. 7. *to* 13. & *Jer.* 32. 38, 39, 40. According to the

the tenor of this New Covenant, examine thy Right to the Sacrament. Art thou a Party to this New Covenant.

1. All that are parties to the New Covenant are clearly taught *to know the Lord.* Art thou clearly taught of God savingly to know the Lord; [k] *And they shall teach no more every man his Neighbour, and every man his brother, saying, Know the* LORD: *for they shall all know me, from the least of them unto the greatest of them, saith the* LORD. This clause of the New Covenant peculiarly concerns the Elect under the New Testament, they all shall be taught as it were with open face *to know the Lord*, far more clearly then the Jews were under the New Testament. The Jews knew the Lord darkly as under a veil: and being as [l] *Children in minority* they stuck in principles, stood in need of *Tutors and Governours, &c.* But now the [m] *veil is done away in Christ*, and the Elect as Children come to riper age, know not only principles, but many abstruse mysteries of Religion, the Lord opening [n] *All treasures of wisdom and knowledge* in Christ, and bestowing a [o] greater measure of his Spirit. And yet this text doth not countenance Ethusiasmes, nor annul and lay aside the *publick Ministry, or private brotherly instructions, &c.* under the New Testament; but this phrase, (They *shall not teach every man his neighbour, &c.*) is an Hyperbolical expressi-

k Jer. 31. 34. Heb. 8. 8. 11.

l Gal. 4. 1, 2.

m 2. Cor. 3. 14.

n Col. 2. 3.

o John 7. 38, 39.

on

on, to shew (as * *Calvin* well notes,) how far the knowledge of the Lord under the New Testament shall surpass that under the Old. *Private instruction*, and *publick Ministry* are appointed under the New Testament, and are subordinate to the Spirits teaching. And (as * *Pereus* observes) *we may as well argue; The Lord feeds all: therefore there's no more need of bread or husbandry: as thus reason, The Lord teaches all his people; therefore they need no more humane instruction, private or publick.* And though under the New Covenant all shall more fully and clearly know the Lord then the Jews, from the least to the greatest: yet shall not all under the New Testament, have an equal knowledge of the Lord, but every one according to the measure of the gift of Christ.

* *Jo. Calv. Com. in Jer. 31. 34 & in Heb. 8. 11.*

* *Dav. Per. in Heb. 8. 11.*

Hast thou now this clear *New-Covenant-knowledge of the Lord*, beyond Jews of old, beyond all carnal men now? then, 1. Thou art translated from natural darkness, to supernatural light. (p) *Ye were sometimes darkness, but now ye are light in the Lord.* Is thy night of carnal ignorance past, and thy day of spiritual knowledge come? Hath the day dawned to thee, and is the day-star risen in thine heart? 2. Thou art so savingly taught of God, as by his teaching to be effectually brought to Christ to believe in him. (q) *It is written in the Prophets, and they shall be all taught of God. Every man therefore that hath heard,*

p *Eph. 5. 8*

q *Joh. 6. 45*

heeard, and hath learned of the Father, (saith Christ) *cometh unto me.* So that none are taught of God till they come to Christ by faith. 3. Thou (r) *beholdest, as in a Glass, Glory of the Lord,* (his new Covenant-Glory) *thou art changed into the same image from Glory to Glory, even as by the Spirit of the Lord.* Is the Image of Christs spiritual Glory, spiritual light in thee? Doest thou grow therein from Glory to Glory, from one glorious degre to another?

(r) 2 Cor. 3. 18.

2. They that are parties to the New Covenant, have the Law and Covenant of God written in their hearts. (s) *This shall be the Covenant that I will make with the house of Israel, after those days saith the LORD, I will put my Law in their inward parts,* (or, *in their mind,* as *Paul* hath it,) *and write in their hearts.* Hast thou now the Laws of God put into thy mind, into thine inward parts? are they written in thine heart?

(s) Jer. 31. 33 Heb. 8. 10.

But how shall I know whether Gods Laws be written in mine heart, &c? *Answ.* Thou mayst know God hath written his Law in thine heart and inward parts, by these ensuing discoveries. 1. *By the conformity of thine heart and inwards to the Law of God.* When Gods Law is writ in thine heart, thou wilt have a *Law within thy breast,* exactly answering to *Gods Law written without,* in the Scriptures; even as tally answers to tally, Indenture to Indenture,

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the face in the Glass to the face of a man, or as the Counterpain exactly answers to the principal Deed or Conveyance; there's Article for Article, Clause for Clause, Covenant for Covenant, Word for Word, so will thine heart be to the Law of God. Thine heart will forbid thee every thing Gods Law forbids thee, thine heart will command thee every thing Gods Law commands thee, thine heart will comply to the whole Law.

2. *By the newness of thy heart and spirit.* The writing of Gods Law in the heart brings in a *spiritual newness* into the Heart; (*t*) *A new heart also will I give you* (saith God) *and a new spirit will I put within you.* *New*, not for substance, but for Qualities and Qualifications. A new mind illuminated: A new memory, strengthned and sanctified; A new Conscience, quickned and purified; A new will, subdued to the obedience of Christ; new affections, new grief for sin; new desires of Grace; new love of God, Christ and his Members; new joys in the Holy Ghost; and in a word, the whole man is become (*u*) *a new Creature. Old things are past away, and all things are become new.* If thou findest this *newness of heart*, then the new Covenant, the Law of God is in thine heart.

3. *By the spiritual softness and tenderness of thine heart.* Naturally every mans heart is stony, a meer stone, hard, inflexible, and impenetrable: when God writes his Law in mans

(*t*) Ezek. 36 26.

(*u*) 2 Cor. 5. 17.

mans heart, and admits him into Covenant with him, he takes this stony heart away and gives him a supple, fleshy, soft, tender heart. (x) *And I will take away the stony heart out of your flesh, and I will give you an heart of flesh. An heart of flesh* is of a tender temper flexible and easily wrought upon by God quickly wounded for sin, facile to melt and dissolve into penitential sorrows; is thine heart such? 4. *By the obedientialness of thine heart.* Where the Law is written in the heart, there the heart becomes obedient to Gods Will, and delights in that obedience. So, saith *David*, (y) *I delight to do thy will, O my God, yea, thy Raw is within mine heart*: or, (according to the Hebrew phrase,) *thy Law is in the midst of my bowels.* Because the Law was graven in his heart, therefore he so delighted now to do the Will of God. Dost thou delight now to do thine own will, the will of the flesh, or the Will of the Lord?

2. They that are Parties to the New Covenant, have a Covenant-relation to God, and a Covenant-interest in God, and God in them. (z) *This shall be the Covenant,—— I will be their God, and they shall be my people.* What greater blessing can God covenant to bestow on us then to give himself to be our God? Had * God covenanted to give earth, heaven, grace, glory, the whole world, ten thousand worlds; that were nothing comparable to God himself. This then

x Ezek. 36. 26.
y Ps. 40. 8.
z Jer. 31. 33. & 24. 7 and 30. 17. & 32. 28. with Heb. 8. 10.
* Non enim quicquid Deus tibi promittit vales aliquid præter ipsum Deum. Omnino me non satiaret Deus, nisi promitteret mihi seipsum Deum. Quid est tota terra? Quid est totum mare? Quid est totum cælum? Quid sunt omnia sydera? Quid Sol, quid Luna, quid exercitus Angelorum. Omnium igorum creature

the greatest promise in the world. And on the other hand, what greater duty can lye upon us, then to engage our selves to be Gods Covenant-people? Consider now, hath God given himself to thee as thy God in Covenant? then thou art in Covenant with God. But how shall I know whether God is my God in Covenant? *Answ.* By this, Art thou one of Gods people by Covenant? Art thou thy whole self, not only some part of thy self given up to God? Thou must be wholly not partially his. Is thy Tongue his, to praise him; thy Hands his, to work his Will: thy Feet his, to walk in his Paths; thy Mind his, to know him: thy Conscience his, to accuse, or excuse, under him: Thy Will his, to obey him: thy Memory his, to retain him: thy Heart his, to desire and love him, yea, to embrace him with most ravish'd affections beyond all; and in a word, is thy whole self, Soul, and Body, with all that is within thee, wholly his, sincerely to serve him, and to be a spiritual Sacrifice to him? Then thou art in New Covenant with God indeed, and hast inward Right to the Lords Supper.

Scio, ipsum sitio, ipsum esuria, ipse Dico; Quoniam apud te est fons vitæ. Aug. de verb. Apost. Ser. 16. Tom. 10

4. They that are Parties to this New Covenant, have their iniquities forgiven, and forgotten of God. So the Lord Covenanteth, (a) *I will forgive their iniquity, and I will remember their sin no more.* Or, as the Apostle alledged it, (b) *I will be merciful to their unrighteousness, and their sins and iniquities*

a Jer. 31. 34. and 33 8.
b Heb. 8. 12. and 10. 16, 17.

will I remember no more. Hath the Lord now forgiven thine iniquities; then thou art in Covenant with him indeed.

Thou wilt say, O that mine iniquities were pardoned, then should I be an happy Soul. But how may I know that the Lord hath pardoned my sins, and will remember mine iniquities no more? *Answ.* Thou mayest know that God hath forgiven thy sins. 1. If thou hast sincerely confessed, bewailed, and forsaken thy sins, and turned from all thine evil ways; for thus God hath promised. (e) *He that covereth his sins shall not prosper, but who so confesseth and forsaketh them, shall have mercy.* —(d) *Wash ye, make ye clean, put away the evil of your doings from before mine Eyes, cease to do evil.* —*Come now, and let us reason together, saith the* LORD; *though your sins be as Scarlet, they shall be as white as Snow; though they be red like Crimson, they shall be as Wool.* And elsewhere most sweetly; (e) *Let the wicked forsake his way, and the unrighteous Man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will multiply to pardon.* 2. If thine heart be calmed, and quieted through Faith in Christ, so that thereby thou art at peace with God. When we through Faith have pardon, and justification from God, we consequently have peace with God: (f) *Being justified by Faith, we have Peace with God.* Is God pacified towards thee? doth

c Prov. 28. 13.

d Isa. 1. 16 17, 18.

e Isa. 55. 7.

f Rom. 5. 1

doth he smile upon thee, doth he still thy Soul with true Peace? this is an Argument of thy sins pardon. 3. If thine heart be singularly inflamed with the love of Christ, through whom thy sins are pardoned, it's a great evidence thy sins are forgiven. The Woman that (g) *had many sins forgiven her by Christ, she loved him much*; upon that account, *she wept, and washed his Feet with Tears, she wiped them with the Hairs of her Head, she kissed his Feet, and anointed them with Ointment.* Nothing was too good, too dear for Christ, that had paid all her debts, forgiven all her sins. 4. If thou art earnest with God more and more for assurance of pardon, for purity of heart, and establishment in the ways of Grace for time to come; it's a good sign thy sins are pardoned. God told *David* by *Nathan*, (h) *The Lord hath put away thy sin, thou shalt not dye.* Upon this, *David* prays so pathetically: (i) *Purge me with Hyssop, and I shall be clean; wash me, and I shall be whiter then Snow. Make me to hear joy and gladness.——Restore unto me the joy of thy salvation, and uphold me with thy free Spirit.* 5. Finally, it's a sign thy sins are pardoned, if thy heart and soul, and all within thee be singularly enlarged to bless and praise God for his pardons. So it was with *David*; (k) *bless the LORD, O my Soul: and all that is within me, bless his holy Name. Bless the LORD, O my Soul, and forget not all his benefits.*

g Luke 7. 38, 47.

h 2 Sam. 12. 13.

i Psal. 51. 1. 2, 7, 8, 12.

k Ps. 103. 1, 2, 3.

fits. *who forgiveth all thine iniquities, who healeth all thy Diseases.* If thine heart feel his pardons, thy mouth will sing his praises.

5. Lastly, they are Parties to the New Covenant, that have Gods fear so implanted in the heart, as not to depart from him. (*l*) *And I will make an everlasting Covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, and they shall not depart from me.* Apostates, and back-sliders were never truly in Covenant with God. All in Covenant with God, persevere: for *God will not forsake them*, and *they shall not forsake him*, his *fear in them* shall be their Preservative. Now then, if the *Lords fear in thee*, keep thee from falling away, thou art in Covenant with God.

Jer 32.40

Thus thou mayest from the substance and nature of the *New Covenant*, discover whether thou beest a Party to the New Covenant, having true inward interest therein, and consequently, having true inward Right to the *New Covenant Seal*, the *Lords Supper* in respect of God himself. Now if this be the case, thou hast a Childs Portion in the *Lords Supper*, and may'st lay claim to it, and all the benefits of it, beyond any carnal Man in the World. Thou shalt be no Usurper, in this regard come and welcome. Thus examine *what right thou hast to the Lords Supper.*

SEC

SECT. II.

What need we have of the Lords Supper. As we should examine our *Right* to it, that we be not Usurpers; so we should search what need we have of it, that we be not Despisers of the Lords Supper; (m) *The full Soul loatheth an Hony-comb.* Sense of want excites desire, and enlivens the Appetite after what we want. And *Hunger* (we say) *will break Stone-walls.*

m Prov. 27 7.

Now Christians have need, urgent, pressing need of the Lords Supper in many respects. Examine thou, whether thou hast not great need of it in all those respects.

1. Hast thou not great need, often nourish, strengthen and comfort thine inward Man with all the Graces and spiritual abilities thereof? Consider, 1. Thy whole new Man when at perfectest, is but imperfect. (n) *We see now but through a Glass darkly, we know but in part*, and so we love but in part, obey but in part, &c. *Paul* himself durst not challenge perfection to himself in this life, saying, (o) *Not as though I had already attained, or were already perfect, but I follow after, that I may apprehend that for which I am apprehended of Christ Jesus.* 2. Consequently thy new Man, & all thy gracious endowments are but weak, when at strongest; for every thing that's imperfect is comparatively weak. 3. Thy inward Man is assaulted with many temptati-

n 1 Cor. 13. 12.

o Phil. 3. 12

ons, Adversaries, and difficulties tending to enfeeble and discourage it; especially with the
†Gal. 5. 17 reliques of the flesh. (p) *The flesh lusteth against the spirit.* Paul saith in the Person of the re-
‡Rom. 7. 21, 22, 23. generate; (q) *I find a Law, that when I would do good, evil is present with me. For I delight in the Law of God after the inward Man. But I see another Law in my Members, warring against the Law of my Mind, and bringing me into Captivity to the Law of sin.* Hast thou not need now to nourish thine imperfect Graces, that they may grow up to perfection: thy weak Graces, that they may be strong: thine assaulted Graces that they may not fail?

Behold now what need thou hast of the Lords Supper to these ends. For what a nourishing Ordinance is this Sacrament for all these purposes? for it's stiled (r) *The Lords Supper.* It's *A Supper*, therefore suitable to
‡ 1 Cor. 11. 20. nourish the inward Man? *The Lords Supper*, therefore sufficient to nourish it effectually. As the Body, and all its strength decays without due corporal Food, so the Soul and its Graces without due spiritual Food. Here is *Meat indeed*, Christ's Body; and *Drink indeed*, Christ's Blood, and both tendred most familiarly in this Ordinance, and most effectually. When the Lord Christ prepares a Supper for his Members, he provides like himself. They that truly eat with Christ, eat of Christ in this Supper: *and shall never dye*, never totally *hunger*, or mortally *thirst* more.

2. Hast

2. Hast thou not need to have the pardon of thy sins often testified to thee, and to have thy Faith, apprehension, and assurance thereof confirmed to thee? There are many things may daily make thee question, and doubt whether thy sins be pardoned: or at least may darken and dim thine evidence of pardon. As 1. Multitudes of sinful infirmities, that still hang upon thee invincibly, and make thee fear sin is not pardoned. Hence for clearing the assurance of pardon daily, we are taught daily to pray, (s) *Forgive us our debts.* 2. Lapses into grosser sins, obscure the evidence of our pardon. *David* by his fall, lost in great measure (t) *the joy of Gods salvation*, which he prays to have restored. 3. Sharp trials, and severe afflictions, are wont to revive sin unto the Conscience, and to bring in scruples about the pardon of them. *Job* himself in the great storms of his afflictions, somewhat dazled in his sense of pardon, complains; (u) *How many are mine iniquities, and sins? make me to know my transgression, and my sin; wherefore hidest thou thy face, and holdest me for thine enemy?* (x) *Thou writest bitter things against me, and makest me possess the iniquities of my youth.* — (y) *Thou numberest my steps, dost thou not watch over my sin? my transgression is sealed up in a Bag, and thou sewest up mine iniquities.*

s Mat. 6. 12

t Ps. 51. 12.

u Job 13. 23, 24.

x Verse 26

y Job 14. 16, 17.

Thus here's great need to have thy sense and apprehension of thy sins pardon assured to

thee. Consequently thou hast great need of the Lords Supper, which notably tends to relieve thee in this case. (z) *This is* (saith Christ in the Institution) *my blood of the New Testament, which is shed for many for remission of sins.* That is, this Wine in this Ordinance, is a Sign, Seal, and Conveyance of my blood, ratifying the New Testament, which blood is shed for many, (*viz.* for all the Elect, for all Christs Sheep) for remission of sins; Christs blood then was shed meritoriously to procure our sins remission: and the Lords Supper is appointed, to signifie, and seal up to us this remission of sins in Christs blood. Herein Christ seems as it were thus to speak to every worthy Communicant; *I poured out my blood to procure the Remission of thy sins; and I give thee this Sacramental Wine, this pledge of my Blood, to assure thee in particular of the Remission of thy sins; that as verily thou drinkest this Wine, so verily thou hast pardon of thy sins through my Blood.* Oh they are happy that have their sins pardoned! Oh they are double happy that have their sins pardon assured to them!

z Mat. 26. 28.

2. Hast thou not need to have the fresh Memory of Christ, and of his death for sinners perpetuated to thee? Consider, 1. That to forget Christ, argues disaffection to him; true Lovers cannot for-

forgot one another, nor can endure to be forgotten one of another. Hence the Church desires Christ, to (a) *set her as a Seal upon his Heart, and as a Seal upon his Arm*; that so she might never be forgotten of him: proportionably we should *set Christ as a Seal on our Heart, and as a Seal on our arm*, that we might never forget him. 2. That to forget Christ's death for sinners, argues great ingratitude. For, what greater love could Christ ever have manifested unto us then to die for us? (b) *Greater love then this hath no man*, then this, *that a man lay down his life for his friends*: yet Christs love is greater then mans love; for (c) *when we were yet without strength while we were yet sinners, when we were even enemies Christ died for us.* Now to bury in oblivion Christs greatest expression of love, cannot but be greatest ingratitude. *David* quickens his Soul (d) *not to forget all Gods benefits*, lest he thereby should be unthankful. And *Pharoahs* Butler was unthankful to *Joseph*, in that (e) *He remembred him not, but forget him.* 3. That the remembrance of Christ and his death, is most sweet and profitable to every believing Soul. For, Christ is he whom the *Christian* (f) *Soul loves*, and loves to remember. Christ is the Christians sole Mediatour, King, Priest, and Prophet; (g) *Wisdom, Righteousness, Sanctification*, and *Redemption*; His Head, Husband, elder Brother, Life, and Hope of Glory,

a Cant. 8. 6

b Joh. 15. 13.

c Rom. 5. 8, 10.

d Ps. 103. 1, 2.

e Gen. 40. 23.

f Cant. 1. 7

g 1 Cor. 1. 30

ry. And Christs death is that whereby (*h*) our sins are washed away and purged, (*i*) your reconcilement with God is obtained, (*k*) Gods Curse is removed from us; (*l*) all the enemies of our salvation are subdued; (*m*) Our eternal Redemption is wrought; and (*n*) our liberty of entrance into the Holiest of all, Heaven it self is procured. Oh what variety of Cordials arise out of Christs grave! What precious balme distills from Christs bleeding side! and what Heavenly Honey drops out of this everlasting Rock! Thou canst not live without Christ and his death; hast thou not need then that Christ and his death should still live in thine Heart and Memory?

Consequently thou hast great need of the Lords Supper. The Lords Supper is as a lasting Monument of Christs death, a Marble Pillar on Christs grave. Christ living, erected this Monument and Memorial of Christ dying. In the Institution he saith of the bread. (*o*) *Do this in remembrance of me.* And of the Cup, (*p*) *This do ye, as oft as ye drink it in remembrance of me.* And of them both saith *Paul*, (*q*) *As oft as ye eat this bread, and drink this Cup, ye do shew the Lords death till he come.* So then, in the Lords Supper thou hast Jesus Christ as it were evidently crucified before thine eyes. Canst thou see this bread broken, and the wine distinctly severed from the bread; and not to call to min-

(ac-

h Rev. 1. 5. *i* Col. 1. 20 21, 22. *k* Gal. 3. 13 *l* Col. 2. 14, 15. Heb. 2. 15. *m* Heb. 9. 12. *n* Heb. 10 19, 20.

o Luk. 22. 19. *p* 1 Cor. 11. 25. *q* 1 Cor. 11. 26.

(according to Scripture) Christs Agony in the Garden, his sufferings in the High Priests Palace, and his Cross upon *Mount Calvary*, in all which places he freely shed his blood for thee? Canst thou take and eat this bread; take and drink this Cup; and in so doing not apprehend Christ stooping from Heaven, to feed thy Soul with Bread of Life, his own Body: and Water of life, his own Blood? Christ bowing his Head upon the Cross to kiss thee, Christ opening his side to heal and wash thee; and Christ condescending to thy senses as once to *Thomas*, saying, (r) *Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless, but believing*? r Joh. 20. 27.

4. Hast thou not great need to maintain, increase and evidence to thy self more and more, thy spiritual Communion with Jesus Christ, and him crucified? Behold, 1. This Fellowship and Communion with Christ, is the Saints spiritual Paradise: their Heaven on Earth. Therein we enjoy his person, and all sweet relations to his person; his Death, and all the saving fruits, priviledges, and influences of his death. Hereby we are (s) *brought into Christs Banqueting-house, held in his Galleries, his Banner over us being love*; and are carried up into the Mount with Christ, as it were to behold Christ transfigured, and may say with Peter, (t) *Master, it is good for us to be here* s Cant. 2. 4 t Mat. 17. 1, 2, 3, 4.

here, and let us build Tabernacles. Oh thrice happy Souls that may thus lodge in Christs Bosome, and Christ dwell in their Hearts! 2. This dear Communion with Christ may be much obscured and interrupted: *Sometimes* (u) carnal security creeping upon the Church, which causeth Christ to withdraw himself from her; *Sometimes* by a Churches (x) decay in her first love to Christ and his ways; which provokes Christ *to remove her Candlestick*, (that is, to un-church her,) *if she repent not*; And when the Candlestick removes, Christ removes, for he walks among the Golden Candlesticks; *Sometimes* by the gross falls and sins of Gods own people, which causeth the Lord to (y) break their *bones*, as it were, and to *take away the joy of his salvation*, as in *Davids* case. 3. When this sweet Communion with Chrih is interrupted, how grievous, painful and intolerable is it to the Church and Members of Christ; Then the Soul of the Church (z) *failed*, even *fainted away*, then *she sought Christ, but could not find him; she called him, but he gave her no answer*, then *she became love-sick*; then she was restless till she found him whom her Soul loved. These things considered, there's great need of preserving, emproving, and clearing to thy self more and more thy Communion with Christ.

u Cant. 5. 2,3,4,5.

x Rev. 2. 4 5.

y Ps. 15 8. 2.1.

z Can. 5. 6 7,8, &c.

Now therefore to this purpose thou hast great need of the *Lords Supper*, which to thy

thy Soul, to thy Faith, yea, even to thy outward ſenſes, ſignifies, ſeals and inſtrumentally exhibits this Communion with Chriſt and his Death. (a) *the Cup of bleſſing which we bleſs, is it not the Communion of the blood of Chriſt? the bread which we break, is it not the Communion of the body of Chriſt?* His queſtion whether it be ſo; puts it out of queſtion, that doubtleſs it is ſo. That as verily as we partake that Bread and Cup, ſo verily we partake, and are ſtrenghned in this fellowſhip with Chriſt.

a 1 Cor. 10, 16.

5. Finally, haſt thou not great need to confirm and increaſe ſpiritual union and communion with the Saints and Members of Jeſus Chriſt? Conſider well, 1. That the Spiritual Union and Communion of Saints is by all means to be preſerved and increaſed. *For*, This is moſt agreeable to that ſpiritual relation wherein they ſtand one to another in Chriſt, being (b) *fellow-branches* in the ſame *Vine* Chriſt, (c) *Living-ſtones* in the ſame ſpiritual *building* upon Chriſt, and (d) *fellow-members* in the ſame myſtical *body* of Chriſt, that *ſhould have the ſame care one of another. And whether one member ſuffer, all the members ſhould ſuffer with it: or one member be honoured, all the members ſhould rejoyce with it.* For, there *ſhould be no ſciſme in the body.* This is much urged, and that with pathetical Arguments and importunity by the Apoſtle. (e) *I therefore the priſoner of the Lord beſeech you, that*

b Joh. 15. 1
c 1 Pet. 2. 4, 5. Eph. 2. 19, 20, 21, 22.
d 1 Cor. 12. 25, 26, 27.
e Eph. 4. 1, 2, 3, 7.

that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love. Endeavouring to keep the unity of the Spirit in the bond of Peace. There is one Body, and one Spirit, even as ye are called in one hope of your calling; One Lord, One Faith, One Baptism, One God and Father of all, who is above all, and through all, and in you all. All these Unities, should perswade the Saints to Unity. And elsewhere, (f) *Now I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that you be perfectly joyned together in the same mind, and in the same judgement.* This is much commended by the Spirit of God; (g) *Behold, how good and how pleasant it is, for brethren to dwell even together in unity, &c.* There also its compared to *Aarons* precious Oyntment, and *Hermon's* fruitful dew. This also was practised by Believers in the purest primitive times. (h) *And the multitude of them that believed were of one Heart and of one Soul, &c.* 2. That Divisions, Schismes, Fractions, Dis-unions among Christs members is by all means to be avoided; For, (i) *Christ is not Divided.* (k) *Divisions are a fruit of the flesh,* not of the Spirit. (l) *Divisions* evidence Professors to be *carnal,* and *to walk as men,* not as Christians. And at last divisions will prove their Destruction that nourish them; (m) *If ye bite and*

f 1 Cor. 1 10.

g Ps. 133. 1 &c.

h Act. 4. 32.

i 1 Cor. 1. 11, 12, 13.
k Gal. 5. 19 20. 21. 22
l 1 Cor. 3. 1, 3.
m Gal. 5. 15.

and devour one another, take heed that ye be not consumed one of another. In these regards there's great need of maintaining, and confirming, Union, and Communion of Saints, and especially in such times as these are, wherein Professors of Christ have, by their unparallel'd *divisions*, both in *Judgement, Affection, and Practice*, brought such reproach upon the Gospel, and way of Truth, prejudice upon their own Souls, hazard to the Kingdom of Christ, and advantage to the Kingdom of Satan.

In this regard, what need is there of the *Lords Supper*, which in the nature of it tends so much to unite, cement, knit, and sodder together the dis-joynted Members of Christs Body? (*n*) *For* (as the Apostle saith,) *We being many are one Bread, and one Body; for we are all partakers of that one Bread.* As many Grains of Wheat make up one Loaf; so many Members make up one Body of Christ. And as we all *partake that one Bread*; so we all thereby profess to be one, and walk as fellow-members in Christ, with all Christian love, union, and mutual tenderness one towards another. And if we dissolve Communion with our fellow-members, how can we maintain Communion with Christ our Head?

(*n*) 1 Cor. 10.17.

Thus you may examine what need you have of the Lords Supper, *which is the second General Branch of Preparation.*

SECT.

SECT. III.

What present fitness we have for the Lords Supper, is the third, and last, but not the least particular; whereupon by way of preparation, we are to examine our selves, before we communicate.

Wherein doth our present fitness for the Lords Supper consist, and how may we examine our selves about it? *Ans.* Our present fitness for the Lords Supper, consists principally in having, and exercising of, 1. *A competent knowledge.* 2. *Faith.* 3. *Repentance.* 4. *New obedience.* 5. *Love to Christ, and his Members.* 6. *Thankfulness.* 7. *A spiritual Appetite to this Feast.* These are qualifications peculiarly necessary to fit us for the Lords Supper. How necessary they are, and how we are to examine our selves about them comes now to be declared.

I. KNOWLEDGE. This is an Inlet, and Foundation to all the rest: therefore begin we with it. Touching *Knowledge* consider

1. *The necessity of it to worthy communicating.* 2. *The Trial of it.*

What necessity is there of Knowledge before we receive the Lords Supper? *Ans.* A competent Knowledge in Spirituals is necessary before we communicate, 1. For the discerning of the Lords Body in this Ordinance. How can the Lords Body be discerned here but by Knowledge and Faith? These are

sp

spiritual Eyes of the Soul. And (o) whosoever *discerneth not the Lords Body, he eats, and drinks unworthily, eats and drinks damnation to himself.* 2. For directing Communicants in the due managing of the Lords Supper. This Sacrament is a part of Divine Worship: without due Knowledge thereabouts, we shall *worship we know not what*; and run into the errour of the *Athenians*, who erected an (p) *Altar to the unknown God, whom therefore they ignorantly worshipped.* Gross ignorance herein will make Men *guilty of the body, and blood of the Lord*: and to stand in need of the like Prayer that Christ put up for them that crucified him; (q) *Father forgive them, for they know not what they do.* 3. For the leading on, and enticing of all the other Communion-graces. Knowledge will stir up Faith, Repentance, Obedience, Love, Thankfulness, and spiritual Desire, to their proper objects and actions: whereas gross ignorance will either withstand them, or mislead them.

o 1 Cor. 11 29.

p Acts 17. 23.

q Luke 23. 34.

2. How is Knowledge to be tryed? *Ans.* Knowledge may be tryed whether it be sound and competent. 1. *By the Particular points of Knowledge which are more peculiarly requisite to worthy communicating.* 2. *By the properties of true sanctified knowledge.*

1. **The particular points of Knowledge,** requisite to prepare Christians for worthy communicating, are especially these, *viz.* A competent knowledge:

1. *Of God.* For in the Lords Supper we come to renew Covenant with God, and to have the New Testament, with all the promises, priviledges, and benefits thereof confirmed and assured to us. The Lords Supper being a Pledge and Seal of the (r) *New Testament in Christs blood.* Now one clause of this New Covenant is, That, (s) *The Lord will be to us a God, and we shall be to him a People.* If therefore we have not a due knowledge of this God, how can we acceptably renew, and re-establish Covenant with him?

r Mat. 26. 28.
s Heb. 8. 10.

2. *Of our selves.* For we are to be the Communicants. And therefore 'tis necessary we be well known to our selves, thoroughly acquainted with our own state and condition, whether it be carnal, or spiritual; and if spiritual, whether we be weaker, or stronger in the state of Grace, &c. otherwise. 1. How can we discover our right to the Lords Supper? 2. How can we discern our need of the Lords Supper? 3. How can we judge of our fitness for the Lords Supper? Ignorance of our selves will render us ignorant in all these things.

3. *Of Jesus Christ.* For, 1. Jesus Christ is the (t) Author of this Ordinance, that at first gave Being to it, and still gives Benefit by it. 2. Jesus Christ is the Matter, the inward Matter, and Marrow of the Lords Supper to be fed upon [u] *Take, eat, this is my body, which is broken for you.* — *This Cup is the New Testament in my blood.* 3. Jesus Christ and

t 1 Cor. 11. 23.

u 1 Cor. 11. 24, 25.

the ſollemn remembrance of his death, is one eminent end of the Lords Supper. (x) *As often as ye eat this Bread, and drink this Cup, ye ſhew forth the Lords death till he come.* Conſequently without a competent knowledge of Jeſus Chriſt, it's altogether impoſſible to communicate worthily. (x) 1 Cor. 11. 26.

4. *Of the New Covenant*, or *New Teſtament.* For this is one of Chriſts great Seals, and ſollemn Tokens of his New Teſtament. (y) *This Cup is the New Teſtament in my blood.* So that when we renew the Lords Supper, we renew the Lords Covenant. And how can we renew that Covenant, whereof we are groſly ignorant. (y) Mat. 26. 28.

5. *Of the Lords Supper it ſelf.* For ſhould we intrude upon this Ordinance, and not competently underſtand what is the nature of Sacraments in general, and of this in particular, we ſhould but give God a *blind, and lame ſervice*, and *offer the ſacrifice of Fools.*

Theſe are the principal points, more peculiarly neceſſary to be known in ſome competent ſort before communicating; and theſe are the reaſons why they are ſo neceſſary to be known. Next conſider what ought to be known of them ſeverally in order.

I. Knowledge of God.

Theſe things eſpecially ought to be known, touching God in ſome competent manner, before a Man come to the Table of the Lord, *viz.*

1. That God is, or, That there is a God. [z] *He that cometh to God, must believe that he is.*

2. That God is one, or that there is only one true God, and no more. [a] *The Lord, our God, the LORD is One.* [b] *We know that there is none other God but one.* —— *But to us there is but one God.* He only [c] *is the living and true God.*

3. That this is one God, subsisteth in three distinct Persons; Father, Son, and Holy Ghost. [d] *There are three that bear Record in Heaven, the Father, the word, and the Holy Ghost: and these three are one.* [e] *Go teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* The Father is of none, neither begotten, nor proceeding. The Son is begotten of the Father eternally. Hence called, [f] *The only begotten of the Father.*—And, *the only begotten Son, which is in the bosome of the Father:* The Holy Ghost eternally proceedeth from the Father, and the Son. (g) *But when the Comforter is come, whom I will send unto you from the Father, the Spirit of Truth, which proceedeth from the Father.* These three are Co-essential, Co-equal, and Co-eternal. This deep mistery cannot be fully comprehended by our understandings, must be truly apprehended by our Faith. It may darkly be resembled, by the light of Sun, Moon, and Stars, united in the Air. Or by the light of three distinct Torches, united in one flame; or, by one of your Bible leaves

z Heb. 11. 6. 30.

a Deut. 6. 4
b 1 Cor. 8. 4. 5, 6.
c 1 Thes. 1. 9. Jer. 10. 10

d 1 Joh. 5. 7

e Mat. 28. 19. See also Mat. 3. 16. 17. 2 Cor. 13. 13. Psal. 33. 6.

f John 1. 14, 18.

g John 15. 26. and 14. 26.

leaves in three folds. The first fold is not the second, nor the second, the third, nor the third either of the other; and yet all those three folds are that one leaf. Thus the Father is not the Son, the Son is not the Holy Ghost, the Holy Ghost neither the Father, nor the Son; and yet all these three are that one most Holy God.

4. That this one God is a most pure invisible Spirit. (*b*) *God is a Spirit, and they that worship him, must worship him in Spirit, and truth.* ——(*i*) *The King invisible.*——(*k*) *whom no Man hath seen, nor can see.*

[b] Joh. 4. 24
[2] Cor. 3. 17
[i] 1 Tim. 1. 17.
[k] 1 Tim. 6. 16.

5. That this one God, Father, Son, and Holy Ghost, hath made himself gloriously known, *Partly* by his essential Attributes, or properties. *Partly* by his works.

I. *Gods essential Attributes*, or *Properties*, are the high perfections of his Essence, which are all one, both with his Essence, and with one another; yet are revealed to us, and apprehended by us, as many, and different; because our weak understannings cannot comprehend this one infinite Act, in one Act. God is.

1. Most absolutely simple; no way compound in himself, or with any other thing; (*l*) *God is a Spirit.* The highest Spirit. The most spiritual Spirit. The Spirit of Spirits; therefore absolutely uncompounded, without body, parts, or passions.—— (*m*) *Ye saw no Manner of similitude on the day that the Lord spake*

[l] Joh. 4. 24
[m] Deut. 4. 15, 16.

to you out of Horeb, &c. — (n) *A Spirit hath not flesh and bones.* And *Paul* proving to the Heathens, that himself, and *Barnabas* were no Gods, as they imagined, said; (o) *Sirs, why do ye these things? we also are Men of like passions with you.*

All-sufficient. (p) *The LORD appeared to* Abraham, *and said unto him, I am God All-sufficient*, or *God Almighty.* The Hebrew word, according to its several derivations may signifie either of these.

3. Immutable, or Unchangeable. (q) *I am the Lord, I change not.* —— (r) *Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.*

4. Infinite, without, and beyond all bounds, and limits. (s) *His understanding is infinite.* Now Gods understanding is God himself.

Gods Essence is infinite, and boundless in all respects imaginable. Whereupon, God is,

Immense, or unmeasurable: Because he cannot be determined, or described by any Dimensions of Heighth, Depth, Length, or Breadth: and because he cannot be limited, confined, or circumscribed with any place. (t) *Am I a God at hand, saith the Lord, and not a God afar off?* —— *Do not I fill Heaven, and Earth? saith the LORD.* —— (u) *But will*

God

o Luk. 24. 39.

o Acts 14. 11. with 15

p Gen. 17. 1 See also Gen. 35. 11 & 28. 3. & 48. 3. Exo. 6. 3.

q Mal. 3. 6. r Jam. 1. 17

s Ps. 147. 5

t Jer. 23. 23, 24.

u Psal. 139. 7.

God indeed dwell on the Earth? Behold, the Heaven, and Heaven of Heavens cannot contain thee; how much leſs this Houſe that I have builded?

Omni-preſent, or preſent in all places, Gods Eſſence filling all places (yet not comprehended in any place) is conſequently in all places. (x) *Whither ſhall I go from thy Spirit? or whither ſhall I flee from thy preſence? If I aſcend up into Heaven, thou art there: if I make my Bed in Hell, behold thou art there. If I take the wings of the morning, and dwell in the utmoſt parts of the Sea, even there ſhall thine hand lead me, and thy right hand ſhall hold me,* &c. x Pſal. 139. 7. to 13.

Incomprehenſible. Becauſe God is boundleſs, in reſpect of all created knowledge, and underſtanding. No Man, nor Angel can fully underſtand, or comprehend him. (y) *Great is the LORD. —— And of his greatneſs there is no ſearch. ——* (z) *Canſt thou by ſearching find out God? Canſt thou find out the Almighty unto Perfection? It is as high as Heaven, what canſt thou do? Deeper than Hell, what canſt thou know? The meaſure thereof is longer than the Earth, and broader than the Sea.* y Pſ. 145. 3. z Job. 11. 7, 8, 9.

Eternal. Becauſe God is infinite, and boundleſs, in reſpect of time, and duration. Gods Eſſence never had beginning, never ſucceſſion, or change; and never ſhall have end. [a] *The everlaſting God, the LORD.* [b] *Of old haſt thou laid the Foundation of the Earth:* a Iſa. 40. 28. & 9. 6. b Pſ. 102. 25, 26, 27.

and the Heavens are the work of thy hands. They shall perish, but thou shalt endure: yea all of them shall wax old like a Garment; as a Vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years a Ps. 90. 2. *shall have no end.* —— (c) *Before the Mountains were brought forth, or ever thou hadst formed the Earth, and the World; even from everlasting to everlasting thou art God.*

And these are commonly stiled Gods **Incommunicable Attributes**, as being peculiar only to God, and no way Attributed, or Communicable to any thing besides God. The **Communicable Attributes** follow, so called, because sometimes, in some sense, they are communicated to Creatures.

5. The living God.—[d] *That hath heard the voice of the living God.* —— [e] *My Soul thirsteth for God, for the living God.* [f] *Thou art Christ, the Son of the living God.* —— [g] *It is a fearful thing to fall into the hands of the living God.* God lives most properly, and perfectly; All imperfections of created life must be removed from him. God lives eternally; God saith of himself, [h] *I live for ever.* God is eternal life it self; his own eternal life: —— [i] *And shew unto you that eternal life, which was with the Father.* Yea, he gives life to all living. —— (k) *Seeing he giveth to all life, and breath, and all things.* —— (l) *For in him we live, and move, and have our being.*

d Deut. 5. 26
e Ps. 42. 2.
f Mat. 16. 16
g Heb. 10. 31.
h Deut. 32. 40.
i 1 Joh. 1. 2
k Acts 17. 25.
l Verse 28.

6. Most

6. Moſt wiſe. [m] *The only wiſe God,* [n] *O the depth of the Riches, both of the wiſdom, and knowledge of God!* To this purpoſe are aſcribed to God, Counſel, (o) *Great in Counſel.* (p) *Who worketh all things according to the Counſel of his own will.* Knowledge; (q) *Known unto God are all his works from the beginning of the World.* Underſtanding: [r] *His underſtanding is infinite.* God in one individed Act moſt abſolutely, eternally, perfectly, infallibly, immutably knows himſelf as the moſt adequate Object of his Underſtanding; Knows all things Knowable beſides himſelf, whether poſſible, or actually exiſting; Knows all things exiſting, whether in time paſt, preſent, or future. God knows all Mans ways, works, words, thoughts, imaginations: all Mans ſins, with all the kinds, decrees, circumſtances, aggravations of them; All Mens ſtates in this, and the World to come; all future contingencies before they come to paſs, though to us never ſo caſual, accidental, or uncertain. Yea, he abſolutely knows all things in the World.

7. Of moſt abſolute, perfect, and righteous Will. [s] *Who worketh all things after the Counſel of his own will:* — [t] *Having predeſtinated us,* — *according to the good pleaſure of his will.* We are taught to pray to God, [u] *Thy will be done.* Gods Will is perfectly one, yet in reſpect of our divers notions in appre-

m 1 Tim. 1. 17.
n Rom. 11. 33.
o Jer. 32. 19
p Eph. 1. 11.
q Acts 15. 18.
r Pſ. 147. 5.
s Eph. 1. 11
t Verſe 5.
u Mat. 6. 10

apprehending of it; is either, 1. *Approving* all that's good: 2 *Effecting* all that's wrought: 3 *Prescribing* all that's duty: or 4. *Permitting* all that comes to pass; yea, he even permits, or suffers sin to be in the World, himself, and his Will, being neither directly, indirectly, nor any way the Cause, or Author of sin.

a Du. 32.4
b Joh. 17.3

8. Most true. God is most true in himself, his works, and words. 1. Most true in himself, (x) *A God of Truth*: or, (as the Hebrew Phrase will bear it) *God is Truth*; [y] *This is life eternal, that they might know thee the only true God.* All other Gods, and Idols, are but false Gods, lyes, vanities, nothing in the World. 2. Most true in his works. They are not shadows, and fictions, but realities. [z] *All his works are done in truth.*—(a) *Great and marvellous are thy works, Lord, God Almighty; just & true are thy ways, thou King of Saints.* 3. Most true in his words; (b) *Sanctifie them through thy Truth, thy word is truth.*—(c) *Thy Law is the Truth.*—*All thy Commandments are Truth.*—(d) *For all the promises of God in him are yea, and in him, Amen.*—(e) *In hope of eternal life, which God that cannot lye, promised.*

z Ps. 33.4.
a Rev. 15.3
b Joh. 17. 17.
c Psal. 119. 142. 151.
d 2 Cor. 1. 20.
e Tit. 1. 2.

9. Most good; yea, supreame goodness itself, without all evil, or imperfection. Good in himself, & Author of all good to his Creatures. —(f) *I will make all my goodness pass before thee.* Christ said; (g) *why callest thou me good? There is none good, save one, that is God.*

f Ex. 33. 19
g Mat. 19. 17. Mark 10. 18. Luk 18. 19.

Not

Not Man, Saint, Angel, or Christ himself as man are good, as God is good; essentially, infinitely, immutably, &c. — (*h*) *That our God would fulfill all the good pleasure of his goodness.* — (*i*) *The riches of his goodness.* — (*k*) *The Lord is good to all.* (*l*) *Every good gift, and every perfect gift is from above, and cometh down from the Father of lights.*

In this goodness of God are his *graciousness, Love, Mercy, Patience.*

Graciousness. God is most gracious, incomparable in free grace, (*m*) *The LORD, the LORD God, merciful and gracious.* — (*n*) *Gracious is the Lord, and righteous.*

Love. God is most loving, yea all love. (*o*) *He that loveth not, knoweth not God, for God is love.* — *And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God, and God in him.*

Mercy. God is most merciful, yea mercy it self, and loving kindness it self. — (*p*) *Our God is merciful.* — (*q*) *Plenteous in mercy.* — (*r*) *The Lord is good to all; and his tender mercies are over all his works.* — (*s*) *His mercy,* (or, *loving kindness*) *endureth for ever.*

Patience. God is most patient, long suffering, slow to anger. (*t*) *The Lord is gracious and full of compassion: slow to anger, and of great mercy.* — (*u*) *Dispisest thou the riches of his goodness, and forbearance, and long-suffering*

h 2 Thes. 1. 11.
i Rom. 2. 4
k Ps. 145. 9
l Jam. 1. 17

m Ex. 34. 6 Ps. 103. 8.
n Ps. 116. 5

o 1 Joh. 4. 8. 16.

p Ps. 116. 5
q Ps. 103. 8.
r Ps. 145. 9
s Psal. 136. throughout

t Ps. 145. 8 Ex. 34. 6, 7 Ps. 103. 8, 9.
u Rom. 2. 4

ing, not knowing that the goodness of God leadeth thee to repentance? —— (x) The Lord is not slack concerning his promise, (as some men count slackness) but his long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

10. Most Just and Righteous. Universally righteous, as God should be righteous, and the Author of all Righteousness in the world, eternally and immovably disposed to give himself and to all creatures their due. (y) The righteous LORD loveth righteousness. —— (z) The LORD is upright, —— and there is no unrighteousness in him. —— (a) That will by no means clear the guilty, visiting the iniquity of the Fathers upon the Children, and upon the Childrens Children, unto the third and to the fourth Generation. —— (b) Thou art righteous, O LORD, which art, and wast, and shalt be. —— (c) The LORD is righteous in all his ways.

11. Most Holy, God is not only infinitely holy and pure, but holiness it self. (d) But thou art holy, O thou that inhabitest the praises of Israel. —— (e) Holy, Holy, Holy is the LORD of Hosts. —— (f) The four Beasts rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come, —— (g) Once have I sworn by mine Holiness. He is all holiness. (h) Without iniquity. —— (i) There's no unrighteousness in him. —— (k) Thou art of purer eyes than to behold evil, and canst

2 Pet. 3. 9

y Ps. 11. 7.
z Ps. 92. 15

a Ex. 34. 7.

b Rev. 16. 5
c Psal. 17. 13.

d Ps. 22. 4.

e Isa. 6. 3.
f Rev. 4. 1.

g Ps. 89. 35
h Deut. 32. 4.
i Ps. 92. 15
k Hab. 1. 13

canſt not look on iniquity. That is, not with the leaſt approbation. —— (*l*) *God is light, and in him is no darkneſs at all.*

12. Moſt Powerful, Strong, Omnipotent. (*m*) *He can do beyond all that we are able to ask or think.* He can do every thing that argues or implies, power. — (*n*) *The LORD appeared to* Abraham, *and ſaid unto him, I am the Almighty God.* —— (*o*) *Then* Job *anſwered the Lord, and ſaid, I know that thou canſt do every thing.* —— (*p*) *with God all things are poſſible.*

13. All-ruling. God hath abſolute Authority, Dominion, and Power to diſpoſe of all creatures as he pleaſeth, for their preſent or perpetual eſtate without any their check or controul. [*q*] *His Kingdom ruleth over all* ----[*r*] *His dominion is an everlaſting dominion, and his Kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing; and he doth according to his will in the army of Heaven, and among the inhabitants of the earth, and none can ſtay his hand, or ſay unto him, what doſt thou?* — [*s*] *To the only wiſe God our Saviour, be Glory and Majeſty, Dominion and Power, now and ever. Amen.*

And in reſpect of theſe former eſſential Perfections of God, whether *incommunicable* or *communicable*, God is moſt *Perfect*, *Excellent*, *Bleſſed* and *Glorious*.

14. Moſt perfect. God is ſo perfect, that in him

l 1 Joh. 1. 5

m Eph. 3. 20.

n Gen. 17. 1.

o Job 42. 1, 2.

p Mat. 19 19.

q Pſ. 103. 19

r Dan. 4. 34, 35.

s Jude 25.

him there is no want, defect, or need of any thing. He is perfect in all his former essential Attributes. (t) *Be ye therefore perfect, as your Father which is in Heaven is perfect,* — (u) *God that made the world and all things therein, seeing he is Lord of Heaven and Earth, dwelleth not in Temples made with hands, neither is worshipped with mens hands, as though he needed any thing, seeing he gives to all life, and breath and all things.*

15. Most excellent. God absolutely surpasseth and excelleth all Beings in his Being, and all their Perfections; and in that respect is the most excellent. Hence high-excellency is ascribed to him; (x) *The Lord hath sworn by the High-excellency of* Jacob. That is by himself, for God swears by himself. (y) *O LORD, our Lord, how excellent is thy Name in all the earth!* — (z) *In the greatness of thine excellency thou hast overthrown them that rose up against thee.* — (a) *Touching the Almighty we cannot find him out. He is excellent in Power, and in Judgment, and in plenty of Justice.*

16. Most blessed. God is the most blessed Being, hath infinite happiness in himself; is fully satisfied in his own blessedness; yea, he is his own happiness, depending on none other. Hence those expressions; (b) *Blessed art thou, O LORD, teach me thy statutes,* — (c) *Worshipped and served the creature more then the Creator, who is blessed for ever*

t Mat. 5. 48.
u Act. 17. 24, 25.
x Am. 8. 7.
y Ps. 8. 1. 9.
z Ex. 15. 7.
a Job 37, 23
b Ps. 119. 12.
c Rom. 1. 25.

ever; Amen. —— (a) *According to the glorious Gospel of the blessed God.* Hence the Father is by way of Excellency, called, The blessed; (c) *Art thou the Christ the Son of the Blessed?* And Christ is stiled in like manner, (f) *The blessed and only Potentat.* —— (g) *of whom as concerning the flesh Christ came, who is over all, God blessed for ever, Amen.* Yea God is so blessed, that all blessedness in the creature is originally from him; they being only so far happy indeed as they enjoy God to be their God, their supream happpiness. (h) *Happy is that people that are in such a case; yea Happy is that people whose God is the Lord.* That's the true happiness indeed.

17. Finally, God is most glorious. Infinite in his Highness, Majesty, Greatness, Splendor, Beauty, and Renown: Herein none may compare with him. —— (i) *Thine is the Kingdom, and the Power, and the Glory for ever.* Hereupon God is stiled, (k) *the King of Glory*; (l) *The glorious LORD*; and (m) *the God of Glory.* To this effect his Name and his essential Attributes are declared to be glorious. —— (n) *Blessed be thy glorious name, which is exalted above all blessing and praise.* —— (o) *Who is like unto thee, O LORD, amongst the Gods? who is like thee, glorious in Holiness?* —— (p) *To the praise of the Glory of his Grace.* —— (q) *From the presence of the Lord, and from the Glory of his Power.*

These are Gods *essential attributes* revealed

d 1 Tim. 1. 11.
c Mar. 14. 61.
f 1 Tim. 6. 15.
g Rom. 9. 5
h Psal. 33.
i Mat. 6. 13
k Ps. 24. 7. 9, 10. Isa. 33. 21.
m Ps. 29. 3 Act. 7. 2.
n Neh. 9. 5
o Exo. 15. 11
p Eph. 1. 6.
q 2 Thes. 1. 9.

ed in Scripture, whereby he hath made himself known. And without a competent knowledge of these, we cannot truly know God as we ought before we come to the *Lords Supper*. The next way whereby God makes himself known to us is by his *works*, or *Acts*.

II. *Gods works* or *Acts* are either, 1. *Before all time*, as his Decree. Or, 2. *In time*, as the execution of his Decree.

1. The works of God before all time, are his *Decrees*. Gods decrees may be considered 1. *More generally*, in reference to all creatures. 2. *More specially*, in reference to the intellectual creatures only, *viz.* Angels and men.

(1.) *Gods decrees more generally considered*, are, *Gods purpose in himself according to the Counsel of his own Will, whereby he hath fore-ordained whatsoever comes to pass, for the praise of his Glory.* Gods decrees are his purpose in himself according to the counsel of his own Will, —— (r) *That the purpose of God, according to Election might stand.* —— [s] *According to his good pleasure hath he purposed in himself.* —— (t) *Being predestinate according to the purpose of him, who worketh all things after the Counsel of his own will.* According to this purpose, God hath fore-ordained for the praise of his Glory, whatsoever comes to pass; —— [u] *From whom he did foreknow, he also did predestinate.* — [x] *That*

r Rom. 9. 11
s Eph. 1. 9.
t Eph. 1. 11.
u Rom. 8. 29.
x Eph. 1. 12.

we should be to the praise of his glory. [7] For of him, and through him, and to him are all things. 7 Rom. 11. 36.

(2.) *Gods Decrees more specially considered*, are, *Gods Purpose according to the Counsel of his own will, whereby he hath fore-ordained for the praise of his glory whatsoever comes to pass touching Angels, and Men.* I call it *Purpose*: because Scripture stiles it, (z) *The Purpose of God according to Election.* (a) *Who worketh all things according to the Counsel of his own will.* According to this purpose, *God hath fore-ordained for the praise of his glory whatsoever comes to pass touching Angels and Men.* And this especially in respect of their eternal state. For some he hath predestinated to the Adoption of Children, electing, and choosing them in Christ, as Vessels of mercy: Others he hath in his eternal Counsel passed by and rejected, as vessels of wrath. *That*, is stilled in Scripture sometimes *Predestination*, sometimes *Election*: *This*, is termed by learned men, sometimes *Preterition* or passing-by, sometimes *Reprobation*. Of both the Scripture saith, [b] *what if God willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath, fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?* Though this be spoken only of men; yet elsewhere the Scripture mentions the (c) *Elect Angels*, therefore there are re- z Rom. 9. 11. a Eph. 1. 11. b Rom. 9. 21, 22, 23. c 1 Tim. 5. 21.

d Jude 6. e Mat. 25.

rejected and reprobate Angels, even (a) *the Angels that kept not their first estate*, (e) *the Devil and his Angels, for whom everlasting fire is prepared.* God intending more especially to glorifie himself in the intellectual Creatures, Angels, and Men, hath more especially decreed their final state, and all things concerning them, tending thereunto. This the Apostle calls

f Eph. 1. 3, 6.

(f) *Predestinating us to the adoption of Children, by Jesus Christ to himself according to the good pleasure of his will, to the praise of the glory of his Grace.* And in order to this end, [g] *whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*

g Rom. 8. 30.

This Decree of God, whether more *Generally*, or more *Specially* considered, hath these excellencies, and perfections in it. It is *Eternal, Unchangeable, Free, Wise, Just, and the Cause of Causes.* 1. Eternal; (b) *According as he hath chosen us in him before the Foundation of the world*, &c. 2. Unchangeable, for it is

b Eph. 1. 4.

i Rom. 9. 11. with Jam. 1. 17

laid, (i) *That the purpose of God according to Election might stand,* —— *with whom is no variableness, neither shadow of turning.* And, —— (k) *The Foundation of God standeth sure, having this Seal, The Lord knoweth them that are his*; so that there is a determinate number of them, which cannot be increased, nor diminished. 3. Free, Gratuitous, and meerly independent on the Creature, or any thing in the Creature: having no inward impulsive

k 2 Tim. 2. 19.

cause

cause moving him thereunto, but the good pleasure of his Will; not foreseen Faith, Works, Freedome of Will, Perseverance, &c. (l) *Having predestinated us to the Adoption of Children, by Jesus Christ to himself, according to the good pleasure of his will.* —(m) *who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose, and Grace, which was given us in Christ before the World began.* —(n) *I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.* 4. Wise; for (o) *we are predestinated according to the purpose of him, who worketh all things according to the Counsel of his own will.* —(p) *O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgements, and his ways past finding out! for who hath known the mind of the Lord, or who hath been his Counseller*; 5. Just and most equal. Gods Decrees may be secret and mysterious: cannot be unjust, or injurious; God is so just, yea, such infinite justice, that he can do or decree nothing but what is just and equal. It is written, (q) Jacob *have I loved, but* Esau *have I hated. What shall we say then? Is there unrighteousness with God? God forbid.* — *Hath not the Potter power over the Clay, of the same lump to make one Vessel unto honour, and another unto dishonour?* And hath not God greater power to dispose by his decree of his Creatures? yet God no way wrongs the Creature:

l Eph. 1. 5.

m 2 Tim. 1. 9.

n Rom. 9. 15, 16.

o Eph. 1. 11

p Rom. 11. 33, 34.

q Rom. 9. 13, 14, 21, 22, 23.

nor the Potter the Clay. 6. Finally, Gods Decree is the Cause of Causes. All inferiour Causes and Means conducing to the ends whereunto Gods decrees any thing, are subordinate to Gods decree as the supreme cause of them all. Gods Decree not only foreappoints the end, but also all the secondary causes and means tending and conducing to that end. Hence that Concatenation of the causes of our salvation; ---- (r) *whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.*

Thus of Gods works before all time; His Decrees.

2. The works of God in time, are, *His execution of his Decrees.* God executeth his Decrees, 1. *Partly* in the beginning of Time by *Creation.* 2. *Partly*, in the succession and continuance of time by *Providence.* By both which, God makes himself most gloriously known to his Creatures, Discovering [s] his *invisible* perfections, by his visible works.

1. *Creation* is Gods making the World, and all things therein, of nothing, in the space of the first six days, very good, by the word of his power, for himself. [t] *Through Faith we understand, that the Worlds were framed by the Word of God, so that things which are seen, were not made of things which do appear.* [u] *In six days the Lord made Heaven and Earth, the Sea, and all that in them is, & rested the seventh day.*

(r) Rom. 8. 30.

(s) Rom. 1. 19. 20.

(t) Heb. 11. 3

(u) Ex. 20. 11 Gen. 1. throughout.

Ma

Man was reserved to the last place, as Gods most accurate, and curious piece; being by reason of his *heavenly Soul*, and *earthly Body*, as an Epitome, or Abstract of *Heaven and Earth*; and thence justly stiled the *Microcosme*, or *Little world*. ——[x] *And God saw every thing that he had made, and behold, it was very good.* ——(y) *The* LORD *hath made all things for himself, yea, even the wicked for the day of evil.*

x Gen. 1. 31

y Pro. 16. 4.

In this work of *Creation*, Gods *Freedome*, *Wisdome*, *Power*, and *Goodness*, shine forth most gloriously. 1. *Freedome*; in that he (z) *hath done whatsoever he pleased.* He made one World, and no more: such Creatures, and no other; in such sort, and not otherwise; because he pleased. None may controul his work. (a) *Shall the thing formed, say to him that formed it, Why hast thou made me thus?* 2. *Wisdome*; for he (b) *worketh all things according to the Counsel of his own will.* How many ways hath God discovered his Wisdome herein! As. 1. In the [c] *Order* of Creation. He made all things in six days. He could have made them in one day, in one hour as easily; but he would shew himself a *God of Order*; He first made the Creatures containing, then the contained; and from the more imperfect, proceeds to the more perfect Creatures? 2. In the variety of Creatures. (d) *O* LORD, *how manifold are thy works! in Wisdome hast thou made them all.* 3. In the *distinct Natures*, and *Properties*

z Psl. 115. 3

a Rom. 9. 20.

b Eph. 1. 11

c *See Gods excellent order in creating.* Gen. 1. & Psl. 104.

d Ps. 104. 24.

tics of all those varieties. [e] *There's one glory of the Sun, another glory of the Moon, another glory of the Stars; and one Star differeth from another Star in glory.* Some of the Elements are hot, some cold; some moyst, some dry; some light, some heavy. The Vertues of Plants, Fruits, &c. are innumerable. 4. In the sweet *Harmony* of the whole Universe, though consisting of such different Creatures, the wisdom of God also wondrously appears. 3. *Power*, in that he could frame all things of nothing; without any pre-existent matter; and all most easily, by his word; [f] *He said, Let there be light, and there was light, &c.* He spake works, more easily, than we can speak words. [g] *He spake, and it was done; he commanded, and it stood fast.* --- [h] *He commanded, and they were created.* It was but, A word, and A work. 4. *Goodness*, in that God, (though infinitely happy, and satisfied in himself,) was pleased to Create the World, especially Men and Angels, to communicate himself, and his goodness to them.

2. *Providence* is Gods sustaining, governing, and ordering all Creatures together with all their actions to his own glory. So that in Gods Providence generally considered, there are three grand acts, viz. 1. *Sustaining*, upholding, or preserving of the Creatures in being, and well-being. He [i] that *made the World*, --- is still *upholding all things*

e 1 Cor. 15.41.

f Gen. 1.3

g Psal. 33.9

h Ps. 148.5

i Heb. 1.3. with Ps. 147.8.

by

by the word of his power. 2. Governing, and disposing all Creatures, and all their actions; even the least, and smalleſt of them all. [k] *The LORD hath prepared his Throne in the Heavens, and his Kingdom ruleth over all.* —[l] *Are not two Sparrows sold for a Farthing, and one of them shall not fall on the ground without your Father? but the very Hairs of your Head are all numbred.* 3. Ordering, and directing all Creatures, and all their actions, to his own glory, and his Peoples good. *Joseph* said to his Brethren; (m) *God sent me before you, to preserve you a Posterity on Earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God.* —*Ye thought evil against me, but God meant it unto good,* &c. —[n] *So didst thou lead thy People, to make thy self a glorious name,* —[o] *For of him, and through him, and to him are all things.*

k Pſ. 103. 19.
l Mat. 10. 29, 30.
m Gen. 45. 7, 8. and 50. 20.
n Iſa. 63. 14
o Rom. 11 36.

As for Gods ſpecial Creation of Man, and Providence over Man in his fourfold ſtate, *viz.* of 1. *Creation.* 2. *Corruption.* 3. *Reſtitution.* And 4. *Perfection.* They will come farther to be conſidered in the next branch, the knowledge of our ſelves. Hitherto of the firſt branch of knowledge, requiſite in ſome competent ſort before communicating. *viz. The Knowledge of God.*

2. Knowledge of our ſelves.

Knowledge of our ſelves, is the next point

of Knowledge necessary to a worthy Communicant. Christians eyes and apprehensions should be like the windows of the Temple, widest inward, narrowest outward; far more disposed to look home then abroad, better acquainted with themselves, than with others, And not like *Plutarch's Lamiæ*, or Witches, that put on their Eyes when they went abroad, but put up their Eyes in their Boxes when they came home.

The necessity of this *Self-Knowledge*, hath before been evidenced. The particulars of *Self-Knowledge* follow. We are principally to know our selves. 1. *What we were in* Adam *before the fall*. 2. *What we are in* Adam *since the fall*. 3. *What we should and may be in Jesus Christ the second* Adam.

I. **What were we in** Adam **before the fall?** *Answ.* Before the fall. *Adam* was the happiest creature under the Sun, enjoying many surpassing privileges. And all mankind being then in his loyns, enjoyed in him the same happiness and priviledges, *viz.*

1. A reasonable and immortal Soul personally joyned with a suitable Body; both of them, (*p*) *fearfully and wonderfully made*, yea, (*q*) *curiously wrought*, according to *divine Consultation* of the blessed Trinity. *Adams* Soul was so rational, that he knew the nature of all the Creatures, which God brought before him, and (*r*) *named them* accordingly. And so immortal, that it cannot die a natural death,

p Ps. 130. 14, 15.
q Gen. 1. 26. & Ps. 139. 15.
r Gen. 2. 10, 13.

as

as many (s) Scriptures intimate. But the Souls of all other sublunary creatures, besides man, are irrational: and die with their bodies.

(s) Ps. 49. 15 Eccl. 12. 9 1 Kin. 17. 21. Mat. 10. 28 Phil. 1. 22 23. 1 Pet. 3. 19 2 Cor. 5. 1.

2. A most pleasant habitation, (t) *God planted a Garden Eastward in Eden, and there he put the man.* A Garden is the Glory of the fields: A Garden of Gods planting, the Glory of all Gardens. Herein *grew every Tree pleasant to the sight, and good for Food:* And a Quadripartite, or four-streamed River to water the Garden. Oh what a Garden of delights, what an earthly Paradise! Here man *was placed,* (u) *to dress this Garden.* Man must not be idle, no not in Paradise.

(t) Ge. 2. 8. 9

(u) Ge. 2. 15.

3. Liberal provision. Man was allowed, (x) *freely to eat of every Herb, and of the fruit of every Tree in the Garden, except only the Tree of Knowledge of good and evil.* His Food therefore was most various and delicious.

(x) Gen. 1. 29. and 2. 16. 17.

4. Universal dominion over the creatures. (y) *Let them have dominion over the fish of the sea, and over the fowl of the air, & over the cattel, and over all the Earth, and over every creeping thing that creepeth upon the Earth.* This dominion was not suprem, but subordinat to Gods dominion. *Adam* was Monark of the Earth. God the sole Monarch of all the World.—(z) *Lord, what is man that thou art mindful of him? and the Son of man that thou visitest him? — Thou hast made him to have dominion over the works*

(y) Gen. 1. 26

(z) Psal. 8, 4 6, 7, 8.

of

of thy hand; thou hast put all things under his feet. So that all sublunary creatures were to do homage unto *Adam*.

a Gen. 2. 21, 22, 23, 24.

5. Conjugal society with his wife, [a] *created* out of *Adam's* side, while he was asleep. She was thus taken out of man, that she might be a *meet help* for man, and become affectionately dear to man, as *bone of his bone, and flesh of his flesh*. Man is naturally a sociable creature, and loves society; And Marriage society is the sweetest of all natural societies.

b Eccles. 7. 29.

6. Innocency. [b] *God made man upright*. As man came first out of Gods hands, he was spotless, undefiled, and wholy without sin. Hence that state is stiled, *The state of innocency*. Except Christ, never man on earth was perfectly without sin, as *Adam* was in his first Creation. The holy Saints in this life have sin in them; though sin reign not over them. We were without sin in the earthly Paradise, and shall be [c] *without sin* in the Heavenly Paradise. How happy is a sinless state!

c Eph 5. 17

d Gen. 1. 27.

7. The Image of God. [d] *God created man in his own Image, in the Image of God created he him*. There was not only an utter absence of all sinfulness, but also a presence of all due righteousness in him: in which regard he was perfectly conformable to the will of God. This *Image of God* in man, seems principally to consist [e] in, 1. *Knowledg*. 2. *Righteousness*

e Compare Col. 3. 10. with Eph. 4. 24. and weigh them well.

teousness. And 3. *True holiness*; or, as the Greek phrase is, *Holiness of Truth*. This Image of God in *Adam* made him full of divine beauty, whereby he *was all glorious within*, surpassing all sublunary creatures.

8. A Covenant-state with God. In all times and states of the Church, God hath pleased to deal with his people by way of Covenant. *Adam* before the fall being perfect and without sin, had perfect ability given him to keep that Covenant with God, in which he was naturally enstated. The Covenant into which *Adam* was admitted with God, was the *Covenant of Works*, the substance whereof is the *Moral Law*, or *Ten Commandments*. The *Moral Law* was perfectly written in *Adams* Heart for the substance of it, so that he was fully able to know and keep it; for even since the fall, the *Gentiles* which have not the written Law, [f] *do by nature the things contained in the Law, —— which shew the work of the Law written in their Hearts.* Much more was the Law written in *Adams* Heart before the fall. This *Covenant of Works*, the substance whereof is contained in the Moral Law, required personal, perfect, and perpetual obedience under the several penalties. [g] *Cursed is every one that continueth not in all the things which are written in the Book of the Law to do them.* Unto this Covenant of Works with *Adam*, seem to be annexed *two Sacraments*, viz. [h] *The Tree of Life*, assuring him of life upon his

f Rom. 2. 14, 15.

g Gal. 3. 10

h Gen. 2. 9 16, 17.

his keeping Covenant and eating of that Tree *And the Tree of Knowledge of good and evil*, assuring him of death upon breach of Covenant, and tasting of that Tree.

9. Finally, *Adam* enjoyed sweet Peace and Communion with God, all the while he continued in this his pure primitive state. God (*i*) familiarly conversed with him, and he with God in the Garden of *Eden*, receiving from God no expressions but of love and favour. This Peace and Communion with God was the *Eden* of *Eden*, the Paradise of *Adams* Paradise.

(*i*) Gen. ch. 1 and ch. 2.

Object. These were *Adams* priviledges before the fall, and they were excellent. But what is all this to us? *Answ.* All this is very much to us. For, all *Adams* priviledges were our priviledges: *Adam* being a publick person, the general Parent, Root and Stock of Mankind, and we all at that time in his loyns. Therefore as (*k*) Levi *is said to pay Tithes in* Abram *unto* Melchizedech, *because* Levi *was in his Father* Abram's *loyns, when* Melchizedech *met him*; so we may be truly said to enjoy all the priviledges of the state of innocency in *Adam*, because at that time we all were in *Adams* loyns when we enjoyed them. Oh therefore, How Happy a man was *Adam*! and how Happy were all we in *Adam* before the fall!

(*k*) Heb. 7. 9 10.

Thus we should know our selves and our primitive state, what once we were in *Adam* be-

before the fall. Next we should know what we are now in *Adam* by nature since the fall.

II. **What are we known in Adam by nature, since the fall?** *Answ.* As the pillar of cloud between the Israelites and Ægyptians had a light side, and a dark side; (*l*) *Giving light by night to* Israel, *but being darkness to the Egyptians:* So our state before and after the fall, had a *bright-side*, and a *dark-side*, I have already shewed you the *bright-side* of the Cloud; Now I shall represent unto you the *dark-side*. We were not once so happy before the fall; but we are now as miserable since the fall. And this chiefly two ways, 1. *Through the Privation and Absence of all good which we had.* 2. *Through the Position or Presence of all evil which we had not.*

(l) Exo. 14. 19, 20.

1. By the fall of *Adam* we have lost all the good we had, all the happiness we enjoyed in our first estate. (1.) Our reasonable and immortal Souls, are become brutish in the things of God; and liable to die everlastingly. (2.) We are (*m*) banished out of Paradise, our pleasant habitation. (3.) We are deprived of *Eden's* liberal provision. *In the sweat of our Brows we must now get our bread*; and though we toil never so much, (*n*) *yet the Earth yields not its strength, but brings forth thorns & thistles.* (4.) We have lost much of our dominion over the creatures, many of them rebelling against us. (5.) The sweetness of Marriage-society is imbittered; (*o*) The wives sub-

(m) Gen. 3. 24.

(n) Ver. 18.

(o) 1 Cor. 7. 16.

subjection to her Husband becoming grievous: *Her sorrows in conception and bringing forth, being greatly multiplied*, and both of them being exercised with cares and (p) *troubles in the flesh*, touching their Childring and one another. 6. Our innocency and spotlesness is swallowed up with nocency and [q] sinfulness. 7. We are disrobed of Gods beauteous Image, [r] *Having sought out many inventions*, till Christ the second *Adam* repair Gods Image in us. 8. We have broke Covenant with God, by [s] *eating the forbidden fruit*: and so have debarr'd our selves of all benefit of *the Tree of Life*. 9. And finally, we lost our sweet Peace and Communion with God, sin defiling our Consciences with guilt, [t] clothing us with shame, and filling our Hearts with fear and horrour at the presence of God; our first Parents, and we in them, endeavouring to hide our selves from Gods presence among the Trees of the Garden. Thus by the fall we are quite stript of all our Glory and Happiness, wherein we were created.

p 1 Cor. 7. 28, 32, 33.

q Gen. 6. 5

r Ec. 7. 29 Col. 3. 10. Eph. 4. 24.

s Gen. 3. 6 22, 24.

t Gen. 3. 7. 8, 9, 10, &c

2. By the fall of *Adam* we are also implunged into all manner of evil, which we had not before, *viz.* 1. *Evil of sin*, 2. *Evil of punishment*.

(1.) The evil of sin is most grievous upon us divers ways. Principally in regard, 1. *Of* Adams *sin, whereof we are guilty*. 2. *Of Original sin, wherein we are naturally drowned*. 3. *Of Actual*

Actual sin, of all sorts and degrees, whereunto we are naturally disposed.

1. *We are all guilty of* Adams *sin, of* Adams *fall.* For we all being in the loins of *Adam* the publick Root of mankind, we stood with him, and we fell with him. Hence it is said, (u) *By one man sin entred into the world, & death by sin, and so death passed upon all men, for that all have sinned.* And again,---- [x] *By one mans disobedience many were made sinners.* So that *Adams* fall and first sin, together with all the sinful ingredients and aggravations thereof; As Unbelief, Pride, Disobedience, Rebellion, Unthankfuness, Intemperance, Murder, Apostacy, Hypocrisie, &c. may all most justly be laid to our charge. And this is sin enough, were we guilty of no more, to sink us into everlasting death.

u Rom. 5. 12.

x Vers. 19.

2. *We are all drowned in Original corruption.* For even Infants from *Adam* to *Moses*, that lived not so long as to sin actually, as *Adam* in his Apostacy did, even they were brought under death for their guilt of *Adams* sin, and of Original corruption of their natures: [y] *Death reign'd from* Adam *to* Moses, *even over them that had not sinned after the similitude of* Adams *transgression.* And *David* thus laments himself, (z) *Behold, I was shapen in iniquity, and in sin did my Mother conceive me.* This the common lot of all *Adams* posterity, and even of *David* among the rest. Yea *Job* long before *David*, said, [a] *Who can bring a clean thing*

y Rom. 5. 14.

z Ps. 51. 5.

a Job 14. 4

thing out of an unclean? not one. So then, *Adam* by the fall becoming unclean: all *Adam's* Children, naturally, and by ordinary propagation descending from him, are naturally unclean also. This sinful uncleanness of nature, we call *Original sin* or *Original corruption.* That we may the better discern the venome and sinfulness of Original sin, Let us a little consider, 1. *The Names.* 2. *The Nature.* 3. *The Aggravation of it.*

The Names given to Original sin, in Scripture are divers, and very observable. It is called, 1. Sin, by way of emphasis; as being the sin of sins, the Mother-sin. —— (*b*) *In sin did my Mother conceive me.* 2. Sin dwelling in us; because it hath its continual abode in our natures while we continue in these Tabernacles, whether we wake or sleep, &c. As Ivy abides in an old wall, till the wall be pulled down. Hence *Paul,* (*c*) *It is no more that do it, but sin that dwelleth in me.* 3. The easily-encompassing-sin. —— (*d*) *Let us lay aside every weight, and the sin that doth so easily beset us.* By weight, * *Beza* seems rightly to understand all burdensome worldly impediments, which hinder us in our Christian course; By *Sin easily encompassing,* Original corruption of our natures, that like snares besets us before, behind, and on every side, tangles our Minds, Consciences, Wills, Affections, and all our members, is as Fetters to our Feet, manacles to our hands, &c. so th

b Ps. 51. 5.

c Rom. 7. 17.

d Heb. 12. Ἂν εὐπερίστατον ἁμαρτίαν. *Bez. Annot. in Heb. 12. 1.*

we cannot run the race set before us. 4. The flesh, (e) *The flesh lusteth against the spirit, and the spirit lusteth against the flesh.* It's called *flesh*, to set forth the baseness of sin, the flesh being the base part of Man. 5. The old Man, so called, *Partly* because of the long continuance of sin in us, it's an inveterate Disease, as old as our selves. *Partly* because of the corruptness, and deceitfulness of it—(f) *Put off concerning the former conversation, the old Man, which is corrupt according to the deceitful lusts.* 6. The (g) Law of sin in our members; because it, as it were, commands, compels, and even necessitates us to sin: As a Law rules them that are under it. 7. Finally, Original corruption is stiled (h) *a body of death*, because, As the natural body hath many members, so Original sin hath many lusts, as limbs thereof. And because this body of sin exposeth unto death. These, and such like are the denominations of Original sin; by all which, the vileness of it may in some measure appear.

The nature of Original sin seems especially to consist in these three particulars, *viz.* 1. In a total privation of the Image of God, and of all that Original righteousness and integrity, wherein we were at first created. 2. In an utter inability to any true spiritual good; yea, in an absolute enmity thereunto.

—(i) *For when we were yet without strength.*

—(k) *When we were Enemies we were reconciled*

(e) Gal. 5. 17

(f) Eph. 4. 22

(g) Rom. 7. 23

(h) Rom. 7. 24

(i) Rom. 5. 6

(k) Vers. 10

lRom. 8. 7. led to God. —— (l) *The carnal mind is enmity against God; for it is not subject to the Law of God, neither indeed can be.* 3. In an universal and continual proneness to all evil; (m) *God saw that every imagination of the thoughts of Mens hearts was only evil continually.* —*Their Throat is an open Sepulchre*, &c. And our Saviour tells us, (n) *A corrupt Tree cannot bring forth good Fruit.* This is the nature of original corruption. Oh how deadly is the Poyson of it to the nature of Man!

mGen. 6. 5 with Rom. 3. 10. to 20

nMat. 7. 18 & 12. 33.

The Aggravations of original corruption, whereby it appears to be extremely sinful, are these; *viz.* 1. Original sin is (o) Natural and Hereditary. It's bred and born with us, it's propagated with our very natures, and rooted in our bones, and inmost principles; and consequently more dangerous and desperate: as those corporal Diseases, which are not accidental and occasional only, but hereditary and natural, are most perilous and remediless. 2. Original sin is universal. And the more universally extended, the more bitterly to be lamented: As epidemical, universal Diseases are the most terrible Diseases; as once in *Egypt*, when (p) *there was not an House wherein there was not one dead.* Now Original sin is universal; *Partly* in that all Men, Men ordinarily descended of *Adam*, are defiled with it; *Jews*, *Gentiles*, Bond, Free, Male, Female, all are involved in it. (q) All are sinners by it. *Partly* in that All of all Men are

oPsal. 51. 5 with John 3. 6.

pEx. 12. 30

q Rom. 5. 12. 19. and 3. 10. &c

are tainted hereby, (r) Soul, Body, all the Faculties and Affections of the one; all the Senses, Parts, and Members of the other. Mind, Conscience, Memory, Will, Love, Hatred, &c. Mouth, Hands, Feet, &c. All are wholly depraved, and unclean. —— *I know that in me, (that is in my flesh) dwelleth no good thing.*

3. Original sin is reigning over all the Sons of *Adam*, it reigns whilst they continue in the first *Adam*; and it reigns most cruelly, and tyrannically. It enthrals Men unto Satan at his Will: unto actual (f) *fulfilling the lusts, and wills of the flesh*: and unto death. (t) *That as sin hath reigned unto death*, &c. The *Turkish* Slavery, *Spanish* Inquisition, *Egyptian* Cruelty, *Babylonian* Captivity, are all short of this Tyranny, and dominion of sin. This reign of sin is evidenced, *Partly* by our being, (u) *servants of sin*. *Partly* by our (x) *obeying sin in the lusts thereof*. *Partly* by our (y) *yielding our members as weapons of unrighteousness unto sin*, to take sins part, to fight for it, defend it, justifie it, &c. against opposers.

4. Original sin, whilst we are in this body, is in some sort incurable. The reign of it cannot be cured, till Christ come to reign in thee, and pluck thee out of thy carnal state: and the (z) *in-dwelling*, or *in-being* of Original sin cannot be fully cured, no not in a believer, whilst he lives here on Earth; As the *Canaanites* (though tributaries, and slaves, yet) would dwell among the *Israelites*, or as Vile

r Rom. 3. 13, 14, 15. Gen. 6. 5. Rom. 7. 18 Tit. 2. 15.

f Eph. 2. 2, 3. with 2 Tim. 2. 26.

t Rom. 5. 21. & 6. 12, 13, 14.

u Rom. 6. 20.

x Rom. 6. 12.

y Rom. 6. 13.

z Rom. 7. 18, &c.

will remain in an old Wall, till it be utterly pull'd down to the ground.

3. *We are all by nature wholly disposed, and prone to run headlong into all actual sins, for kind and degree.* Into all impiety against God, all unrighteousness against Men, and intemperance against our selves: contrary to all the Commandments of the first and second Table: and this in thought, word, and work. Into open, and secret sins: Omissions of good, and Commissions of evil: Wilfulnesses, and Weaknesses, &c. Against light of Mind, checks of Conscience, motions of Gods Spirit, means of Grace, professions, and promises of better walking, multitudes of mercies, terribleness of judgements, &c. and this in Youth, and Age, in society, and solitariness: yea, by Original corruption we are fundamentally disposed to that unpardonable sin against the Holy Ghost. O [a] *who can understand his errours!* who can comprehend his sinfulness! who can chuse but admire the patience and mercy of God to such masses of all corruption, and abomination!

(2.) The evil of punishment whereunto we are continually liable by reason of this evil of sin, is manifold and unspeakable, both for this World, and the World to come. 1. *In this world,* the Soul is exposed to spiritual judgements *viz.* [b] blindness of mind, giddiness, errour, infatuation, and strong delusions,

[a] Psal. 19. 12.

[b] Eph. 4. 18. 2 Cor. 3. 14. Rom. 1. 28. 1 Thes. 2. 11.

[c] hot

[c] horrour, fearedness, and senselesness of Conscience. A reprobate sense, &c. [d] The body, name, and state lies open to all external and temporal miseries and curses. 2. *In the world to come*, both Soul and Body are liable to [e] endless, easeless, and remediless torments in Hell Fire: wherein they shall be ever dying, and never dead: ever burning, and never consumed: ever tortured, but never eased, or pitied. *The* [f] *worm* of Conscience ever gnawing, [g] *blackness of darkness* ever amazing, the infernal fiends ever torturing, the wrath of God ever devouring and swallowing up the whole Man, &c. Oh the misery of a meer carnal Man is extremely miserable!

c Mat. 27. 5. 1 Tim. 4. 2. Rom. 1. 28.
d 2 Sa. Deut 28. 15. to the end.
e Mat. 25. 46, 41. Mar. 9. 43. to 48. Luk 16. 25, 26.
f Mark 9. 44, 46, 48.
g 2 Pet. 2. 17.

III. **What should we, and what may we be, in Jesus Christ the second** Adam? For clearing of this, consider chiefly these three things; *viz.* 1. *The necessity of getting out of our natural state, into a supernatural condition in Christ.* 2. *The duties we are to perform when once we are brought into Christ.* 3. *The Priviledges which we shall injoy in Christ.*

1. *The necessity of our getting out of our natural, into a supernatural state in Christ*, is so great, that we cannot otherwise possibly be saved. For,

1. The proper adequate [h] *wages* of every *sin is* eternal *death*. Much more the state of sin must needs be most deadly, and damnable.

h Rom. 6. 23.

2. Every Man that remains in his carnal condition in the first *Adam*, not having accepted Christ, lies under the Covenant of
Gal. 3. 10. works, requiring (*i*) personal, perfect, and perpetual obedience, under pain of death, and the curse. And since the fall, no Man
k Rom. 8. 3. can keep this Covenant, by reason of the (*k*) *infirmity of the flesh*; nor avoid the curse for
l Gal. 3. 13. not keeping it. For Christ alone, (*l*) *redeems us from the curse, becoming a curse for us.* Hence every carnal Christless Man, is a cursed Man.

3. There's no possibility of escaping damnation, or obtaining salvation, but only by Jesus Christ, and spiritual interest in him.
m Act. 4. 11. 12. (*m*) *There is no salvation in any other. For there is no other Name under Heaven given, whereby we may be saved.* —— Hence it is said, (*n*) *Except we be converted, and become as little Children, ye cannot enter into the Kingdom of*
n Mat. 18. 3. *God.* —— And (*o*) *except a Man be born again of water, and the Holy Ghost, he cannot enter the Kingdom of God.* —— (*p*) *He that believes not, shall be damned.* —— Yea (*q*) *he that believes not, is condemned already, because he hath not believed in the Name of the only begotten Son of God.*
o Joh. 3. 3. 5.
p Mar. 16. 16.
q Joh. 3. 18.

4. Our natural condition without Christ is most miserable: but our supernatural condition in Christ will be most happy. For,

r Luke 15. throughout. By nature we are utterly (*r*) *lost*, and in the way of perishing for ever; but in Christ we *that were lost, are found.* By

By nature we are (s) *dark*, and *blind* in spirituals; but of Christ we must have (t) *Eye-salve that we may see*, and by him we are (u) *called out of darkness into his marvelous light.*

By nature we are (x) *dead in sins, and trespasses*; and cannot acceptably act, or move at all in spiritual courses: but when we come to Christ, we shall be *quickned*, and *enabled to do all things.*

By nature we are (y) *enemies*, yea *enmity against God*, and against all goodness: but in Christ we shall be reconciled to God, and made friends *by the blood of his Cross.*

By nature we are old, and corrupt: but in Christ, (z) *Old things shall pass away*, and we shall *become new Creatures.*

By nature we are unregenerate; but by Christ we shall be (a) *born again.*

By nature we are full of spots, and deformities: but in Christ we shall (b) *be washed and purified*, at last from *every spot, and wrinkle*, through his blood, and by his Grace become full of beauty.

Finally, by nature we (c) *are a People, having not obtained mercy*: but when we shall come to Christ, we shall become *the People of the living God*, and shall obtain in him the mercy of mercies. Now therefore unless we resolve to dye in this natural misery; and to despise all his supernatural felicity; it is most necessary that we hasten unto Jesus Christ, and the acceptance of him.

(s) 1 Cor. 2. 14. Eph. 4. 17, 18. and 5. 8. (t) Rev. 3. 18 (u) 1 Pet. 2. 9 (x) Eph. 2. 1. &c. Phil. 4 11, 12, 13.

(y) Col. 1. 21 Rom. 8. 7.

(z) 2. Cor. 5 17.

(a) John 3. 3 4, 5, 6.

(b) 1 Cor. 6. 11. Eph. 5 27.

(c) 1 Pet. 2. 9

2. *The duties which we are to Perform, being once brought unto Christ*, are many, and of high importance. *Generally*, we are to (*d*) *walk in newness of life*, this comprehends all. *Particularly*, we are to walk.

1. In (*e*) *repentance from all dead works*, not only bewailing, but hating and forsaking them.

2. In self-denial. We must (*f*) *deny our selves*, In all our (*g*) *self-sinfulness*, In all our (*h*) *self-righteousness*, In all our (*i*) *self-wisdom*, in all our (*k*) *self-will*, in all our (*l*) *self-love*. Our self-sinfulness is abominable, our self-righteousness is as filthy rags and rottenness, our self-wisdom is but folly, our self-will is but a crooked Rule, our self-love is but self-hatred, and all the carnall wordly objects of self-love, but losse and dung in comparison of Jesus Christ.

3. In (*m*) *faith toward God* and Jesus Christ. This is a fundamental duty. And (*n*) *by faith we must live*, drawing all vital supplies from Christ, depending upon Gods all-suffiency, and his never-failing promises.

4. In all Christian obedience, and in all manner of good works. [*o*] *They that believe in God should be careful to maintain good works*: and to be [*p*] *always abounding in the work of the Lord*. For they are [*q*] *His workmanship created in Jesus Christ unto good works, which God hath before ordained, that they should walk in them.*

5. In

c Rom 6. 4, 5, 6, 7.

d Heb 6. Luke 13.1 Acts 17. 3

e Luk. 9. 23. f Tit. 2. 12. g Psal 32. 5. 51. 3. 7. 9.

h 1 Cor. 1. 16

i Mat. 16 10

k Mat. 10 37

l Heb 6. 1

m Rom. 1 17 Gal. 2. 20 Hab. 2. 4

n Tit. 3. 8

o 1 Cor. 15 58

p Eph. 2. 10

5. In all piety to God, righteousness towards men, and sobriety towards our selves. For the Gospel of (x) *Gods Grace teacheth us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.* x Titus 2. 11, 12

6. In all good Conscience and inoffensiveness towards both God and men. Thus the (s) Apostle *Paul* lived, and so should we. s Acts 23. 1 & 24, 16 1 Heb. 12 14. 2 1 Pet. 1. 15

7. In all purity and holiness. (t) *without holiness no man shall see the Lord.* (u) *As he* therefore *that hath called you is holy, so be ye holy in all manner of conversation.*

8. In all exactness, strictness, accurateness of conversation: (x) *walk circumspectly*; Gr. *accurately, exactly, &c.* We must walk closely with God, looking narrowly to our thoughts, words and works. x Eph. 5. 15

9. In a word, we must constantly walk so unto Perfection; labouring (y) *grow in Grace and in the knowledge of our Lord Jesus Christ.* As he that swims, if he press not forward, the stream carries him backward; so in Christianity; if we press not on to perfection, the stream of corruption and temptation will drive us back again. Therefore (z) *Forgetting what is behind, let us reach forth to those things which are before, and press towards the mark for the price of the high calling of God in Christ Jesus.* y 2 Pet. 3. 18 z Phil. 3. 13, 14

These and many like duties we are to perform, if we be in Christ. 'Tis no small pit-

tance

tance of Grace that will serve turn for such performances.

3. The Priviledge which we shall enjoy in Christ, are *generally* such as carnal (*a*) *Eye hath not seen, ear heard, nor the heart of carnal man hath conceived.* More *particularly*, these that follow especially, *viz.*

a 1 Cor. 2. 9

1. Adoption (*b*) into the family of God, as his sons and daughters in Jesus Christ. So that now we are (*c*) *of Gods household*, and partake of (*d*) *the Spirit of Adoption whereby we cry* Abba *Father.* And we are (*e*) *not only Sons, but Heirs of God, co-heirs with Christ.* (*f*) *Behold what manner of love the Father hath manifested to us, that we should be called the Sons of God.* This is a grand fundamental Priviledge.

b Eph. 1. 5. John 1. 12, 13
c Eph. 2. 19
d Rom. 8. 15
e Gal 4. 7. Rom. 8. 17
f 1 Joh. 3. 1, 2.

2. Sanctification of our natures by the Spirit of Christ, (*g*) renewing our whole man after Gods Image, with all knds of Grace; and (*h*) mortifying more and more all the reliques of sin in us.

g Eph. 4. 23, 24. with Col. 3. 11.
h Rom. 8. 2, 14.

3. Justification of our persons, (*i*) freely of Gods meer Grace, through Christs (*k*) obedience and death imputed to us by Faith, whereby all our sins are pardoned, and our persons accepted as righteous before God. O thrice blessed are they that are thus pardoned and justified, *Ps.* 32. 1, 3.

i Rom. 3. 21, 24, 23.
k Rom. 4. 6, 7, 8, 8, 5. 17, 18, 19.

4. Sweet Communion with God, (*l*) Father, Son, and Holy Ghost. This fellowship is the Saints Heaven on Earth. Such, walk with God, converse with God, have their conversa-

l Joh. 1. 3. 2 Cor. 13. 14.

versation in Heaven. They (m) *dwell in God, and God in them*; (n) *Sup with Christ, and Christ with them.*

5. All the promises of this and the world to come. (o) *The promises of God are most great and precious.* (p) *All Yea and Amen in Christ.* And all the (q) godly mans peculiar inheritance. That Soul cannot be poor, that hath Faith to trade with God in his richest promises.

6. (r) *All things are ours*, if we be Christs, *whether the world, or life, or death, or things present, or things to come*: All *are ours*, if not in actual profession, yet in Evangelical right unto them in Christ; and shall actually enjoy all that shall be good for us.

7. Finally, Co-operation of all things for our good; crosses and comforts, losses and gains, pains and ease, sickness and health, &c. life and death. Every wind shall blow us profit. (s) *We know that all things work together for good to them that love God, to them that are the called according to his purpose.*

These and the like are their Priviledges that obtain Jesus Christ.

Hitherto of the second point of knowledge, *viz. The knowledge of our selves*, requisite to prepare for worthy communicating.

m 1 John 4. 16.
n Rev. 3. 20.
o 2 Pet. 1. 4
p 2 Cor. 1. 20.
q 1 Tim. 4. 8.
r Compare 1 Cor. 3. 21, 22, 23. with Psal. 34. 9, 10.
s Rom. 8. 28

3. Knowledge of Jesus Christ.

Knowledge of Jesus Christ our Mediatour, is, the next branch of knowledge requisite to a worthy Communicant. How

How necessary a competent knowledge of Jesus Christ is, hath been formerly shewed: Christ being the *Author*, *Matter*, and *End* of the Lords Supper, without due knowledge of whom we cannot possibly discern the Lords Body.

But what we are principally to know touching Jesus Christ, in order to worthy communicating? *Answ.* We should especially know these seven particulars. 1. *That there is but only one true Christ and Mediatour.* 2. *That Jesus the Son of the Virgin* Mary *is the true Messiah, true Christ.* 3. *That this Jesus Christ is God and man in one Person.* 4. *That Jesus Christ God-man, hath in order to sinners salvation taken upon himself the office of Mediatorship betwixt God and man.* 5. *That Jesus Christ is a Mediatour All-sufficient.* 6. *That this all-sufficient Mediatour Jesus Christ saves none but those to whom he is actually applyed.* 7. *That Jesus Christ is the substance and marrow of all Sacraments, Promises, Ordinances, and of the whole Scriptures.*

I. That there is but one only true Christ and Mediatour, and no more; There are many counterfeit Christs (*t*) *false Christs* foreprophesied of, able (*if it were possible*) *to deceive the very Elect. But if any shall say, lo, here is Christ, or lo, there is Christ; believe them not.* For [*u*] *unto us as there is but one God, so there is but one Lord Jesus Christ.* (*x*) *There is one God, and one Mediatour be-*

t Mat. 24 23, 24 Mar. 13, 21 Luk. 7. 23

u 1 Cor. 8. 6

x 1 Tim. 2 5

between God and men, the man Christ Jesus. (y) Neither is there salvation in any other; for there is none other name under Heaven given among men whereby we must be saved. y Act. 4. 12

II. That Jesus the Son of this Virgin *Mary*, is this only true Messiah, true Christ and Mediator that should come into the World to save sinners, according to the prophesies and promises of God in the whole Old Testament. This is evident three ways.

1. by certain Testimonies; As, (z) To him, (that is, to *Jesus of* Nazareth) give all the Prophets witness, that through his Name, whosoever believed in him shall receive remission of sins. (a) But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath so fulfilled. And *Paul* professeth himself to be seperated unto the Gospel of God. —— (b) Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh, and declared to be the Son of God with Power, &c. z Acts 10 38. 43. a Acts 3. 18 See also v. 20. to the end of the chap. b Rom. 1 1, 3, 4

2. By the Genrologie of Jesus Christ. The Line or Pedigree of Jesus Christ, the Son of the Virgin *Mary*, is described by (c) *Matthew*, and (d) *Luke*, and drawn down from *David*, *Abraham*, yea *Adam* himself to *Joseph* and *Mary*, from generation to generation, and principally for this end, to evidence, That this Jesus is the only true Messiah promised under the Old Testament. *Matthew* described *Josephs* line, (the supposed Father of Christ, because c Mat. 1. 1 to 11 d Luk. 3. 23 to the end of the chap.

(e) Mat. 1. 16 cause he was the Virgins Husband) and shew that he came from *David*: for it's said, (e) Jacob *begat* Joseph the *Husband of* Mary. *Luke* delineates *Mary's* line the Mother of Christ, how she also descended from *David*, &c. So that (f) Luk. 3. 23 *Matthew* sets down Christs *legal*, *Luke* Christs natural line. For he saith, (f) *Jesus being (as was supposed) the Son of* Joseph, *which was the Son of* Eli. *Joseph* was the natural Son of *Jacob*, who *begat him*, as *Matthew* shews: the legal Son, or Son in Law to *Eli*, by marrying *Mary* the daughter of *Eli*, as *Luke* imports, *Josephs* name is put in both the Genealogies, because * the Jews were wont to reckon their Genealogies by the men, and not by the women. So that Jesus descended of *Abraham* and *David*, according to Gods promise, both by Father and Mother, &c. Therefore is the very Christ.

* As is noted by Petrus Galatinus, l. 7. c. 12.

3. By the Histories of the four Evangelists describing Christs *Birth*, *Life*, and *Death*, in all points so exactly agreeing with the prophecies and promises of Christ of old, as may appear by comparing the Prophets and Evangelists together; it's clear that Jesus the Son of the Virgin *Mary* is the very and only Christ indeed.

If we hold not fast this point, *That Jesus the Son of the Virgin* Mary *is the only promised Messiah*, we overthrow all the New Testament, and the whole frame of Christian Religion.

III. That

III. That this Jesus Christ the only true Messiah is God-man: That is, is true God and perfect man in one person: The humane nature of Christs Soul and Body, being personally united to the Son the second person in the God-head. (g) *The word* (viz. the substantial Word the Son, by whom God makes his Will known to us, as man utters his mind by a Word) *was God*: There's his Divinity. — (h) *And the word was made flesh, and dwelt among us*, There's his humanity. — (i) *when the fulness of time was come, God sent forth his Son, made of a Woman.* This is (k) *The great mystery of godliness, God manifest in the flesh.* A great Mystery indeed, that the most glorious God, infinitely above all created beings should stoop so low as to become personally one with dust and ashes: and that frail dust and ashes should be advanced so far above Angels, as to become personally one with the only blessed God. We cannot *fully apprehend* his Mystery, let us *faithfully apprehend* it. Consider here three things.

g Joh. 1.1

h Joh. 1 14.

i Gal. 1, 4.

k 1 Tim. 3. 16

1. Why was it needful Christ should be God and Man in one person? *Answ.* Christ become a middle person betwixt God and man. 1. That he might be a fit (l) Mediatour reconciling God and man. His office is founded in his person. 2. That God might accept, and the godly apply to themselves, the (m) properties and peculior works of each nature, as the (n) properties and works of Christs whole person.

l 1 Tim. 2. 5

m Acts 20 28 Heb. 9. 14 Mat. 3. 17

n 1 Pet. 2. 5, 6, 7.

2. Why

2. Why was it requisite that Jesus Christ should be man? *Answ.* Christ our Mediatour must needs be man, 1. That he might [o] exalt and sanctifie our nature which we had debased and polluted. 2. That he might be our (p) Kinsman, and so the right of our Redemption might belong unto him. 3. That in our nature that had offended, he might [q] fulfill all righteousness, both in his active and passive obedience, suffering and interceding for us. 4. That he might be (r) *a merciful and compassionate High Priest for us in things pertaining unto God*, having an experimental fellow-feeling of our temptations and infirmities. 5. That as Christ became the Son of man by nature: so we in him might become the (s) *Sons of God* by Adoption and Grace. 6. That he being our Mediatour and Advocate in our flesh, we may [t] *come boldly* to the Throne of Grace, for *obtaining mercy and finding Grace to help in time of need.*

o Heb. 2. 16

p Heb. 2, 14 16 Gal. 4. 4, 5

q Rom. 5. 17. to the end Heb. 2. 14. & 7. 24, 25

r Heb. 2. 18. & 4. 15 16

s Gal. 4. 4

t Heb. 4 15, 16.

3. Why was it necessary Christ our Mediatour should be God? *Answ.* It was necessary our Mediatour should be God as well as man. 1. That his Godhead might (u) uphold his manhood from being swallowed up with Gods infinite wrath, and the fruits thereof for our sins; which wrath to meer creatures no not Angels could undergo, and not be utterly overwhelmed. 2. That his obedience *Active* and *Passive*, his *Intercession*, and other

u Heb. 9 14 Rom. 1. 4 Acts 2. 24 25

Acts of his Mediatourship might be (x) filled with such excellency, worth, and efficacy; as to be every way satisfactory and well-pleasing to God, and sufficient for the salvation of all his Elect.

IV. That Jesus Christ God-man, hath taken upon him the office of a Mediatour betwixt God and Man, in order to the salvation of his Elect, (y) *There is one God, and one Mediatour betwixt God and Man, the Man Christ Jesus.* Consider here, 1. *How.* 2. *In what state Christ executes his Mediatorship.*

1. How doth Christ discharge and execute this his office of Mediatourship? *Answ.* Christ executes his office of Mediatourship, chiefly three ways, *viz.* 1. As a *Prophet.* 2. *Priest.* And 3. *King.* And these are the three branches, or parts of his *Mediatourship.*

1. Christ is that Prophet which *Moses* foretold the *Jews*, (z) God should raise up like unto him: and charged them to hear him in all things under penalty of destruction. As a Prophet he in all Ages makes known to his Church, his Fathers Will for his Elects salvation. Hence he is stiled, (a) *Counsellor*; (b) *The Shepherd and Bishop of our Souls.* He (c) *is made unto us Wisdom.* And he is fully acquainted with all his Fathers Counsels, and bosome-secrets, therefore able to discover to us the whole Counsel of God. (d) *The only begotten Son, which is in the bosome of the Father, he hath de-*

x Compare Act. 20. 28 with Heb. 7. 25, 26 27. Rom. 3. 24, 25. Tit. 2. 13 14. 1 Heb. 1. 8, 9. and 9. 14, 15

y 1 Tim. 2. 5

z Act. 3. 22

a Isa. 9. 5

b 1 Pet. 2. 25

c 1 Cor. 1. 30

d Joh. 1. 18

declared him. Christ reveals Gods Will to his Church, 1. *Outwardly*, in his (e) Word and Ordinances, wherein the summ of all Divine Mysteries necessary to salvation are contained compleatly. This is the light without us, even (f) *the word of Christ*. 2. *Inwardly*, by his (g) Spirit, opening and illuminating our dark minds, that we may spiritually, and savingly understand the Counsels of God in his Word. This is (h) *the anointing from Christ, which teacheth us all things.*

2. Christ is our Priest. *Our* (i) *great High Priest*. A Priest of a far more perfect order than *Aaron*, even (k) *A Priest for ever after the order of* Melchizedech. Christ as our Priest, 1. Made satisfaction for us, [l] *purging* our sins by his own blood *once for* all, when he was on Earth; In which Act himself was both *Sacrifice*, *Altar*, and *Priest*. *Sacrifice*, as Man: *Altar*, as God: *Priest*, as God-man.

2. Makes continual intercession for us in Heaven, (m) appearing there as our Advocate with the Father.

3. Christ is our King. Our (n) *King of Righteousnesse*: Our *King of Peace*. (o) *Yet have I set my King upon my Holy Hill of* Sion. Christ acts and executes his Kingly Authority and Power, 1. By [p] calling his elect effectually. 2. By (q) governing them visible and invisible. 3. By recompencing their obedience with gracious rewards, their failings with just fatherly (r) chastisements. 4. By supporting them under

e Acts 20 27. with 2 Tim. 3 16, 17

f Col. 3. 16

g 1 Co. 2 10, 11, 12 with 2 Cor 3. 18.

h 1 John 2 20, 27

i Heb. 4. 14

k Heb. 7. 17

l Heb. 10 11, 12, 13, 14. and 7 27

m Heb. 7 25. and 9 24. 1 John 2. 1, 2

n Heb. 7. 2

o Psal. 2. 6

p Ps. 110. 3

q Eph. 4. 11, 12

r 1 Cor. 11 28. Isa. 3: 11. Mat. 18 17, 18 Rev. 3. 19

der all their (s) trials, afflictions, and persecutions. 5. By over-powering and ordering all, even the worst and most unlikely occurrents, for (t) his own glory and his peoples good. 6. By (u) restraining, subduing, and crushing all his and his peoples enemies. 7. And finally, by (x) judging and justly rewarding all men and Angels at the great day. *Thus Christ executed his Mediatory Office, as a Prophet, Priest, and King for us.*

s Isa. 43. 2, &c. & 63. 9

t Rom. 11 last, and 8 28

u Psal. 110 1 Cor. 15 25

x Act. 17 31

2. **In what state or condition did Christ thus execute this his office?** *Ans.* Christ executed his Mediatory office in a double condition. 1. *Partly, in a state of ominious Humiliation.* 2. *Partly, in a state of lorious exaltation.*

1. Christs *Humiliation* (he being the eternal on of God,) was exceding deep and ignominious, and that principally in these five degrees. 1. *In this Conception*, in that he was *in fullness of time made of a woman*, [z] conceived by the Holy Ghost in the womb of a Virgin of low estate and degree. He that comprehends heaven and earth, is comprehended in the narrow wombe of a Virgin. Who can sufficiently admire his devesting himself of such Majestie, and investing himself with such meanes? 2. *In his Birth*, that he who is eternal before all time, should be born in time. He who brought forth the whole World, should be brought forth in the World. And that so meanly, not

y Gal. 4. 4

z Luke 1 35, 48, 52, 53

at home, but abroad; not in a Palace, but in a common [a] *Inn*, not in the best Room in the *Inn*, but in a *Stable*, there being no room for him in the *Inn*. There he was born, *wrapped in swadling Cloths, and laid in a Manger*. O wonderful abasement! 3. *In his whole life*. In that he was [b] made under the Law to do and endure it: [c] Courtesly entertained and used in the World: [d] impudently tempted by Satan; and continually [e] subject to humane sin-less infirmities: and in some sort below us therein. 4. *In his death*, in that he who was *Truth*, was betrayed by *Judas*, and falsely accused by the *Jews*: he who was *Safety*, was forsaken by his Disciples, denied by *Peter*; he who was *Love*, was hated, and rejected of the World: He who was *Righteousness*, was condemned by *Pilate*, and abused by the Souldiers: He who was *Holiness*, and [f] *the Son of Gods love*, wrestled under Gods wrath; And he who was *Life*, died shamefully, painfully, and cursedly on the Cross, as the Evangelists abundantly testifie. 5. Finally, in his Burial. In that he who was the Resurrection should be buried, and remain in the state of the dead three days, as bond-man under the Grave.

a Luke 2 4,5,6,7

b Gal. 4.4 and 3.13
c John 5.18
d Mat. 4.1 &c.
e Heb. 2.16 and 4.15 Isa. 53.2,3 4,5,6

f Col. 1.13

2. *Christs* [g] *Exaltation* (after this) his Humiliation was great and glorious. And that especially in five other degrees also. 1. *In his reviving in the Grave*. He who was dead and buried, (h) quickned himself in the Grave

g Act. 2.33
h Luke 24 5 with Rom. 1.4 Acts 1. 24 Rev. 1.18 and John 10. 18.

Grave by his Godhead, loosing the bonds of death, when he was fast bound by them. His *reviving* in order of nature must go before his *rising*; and he rose alive, not dead; Consequently his *reviving*, the first degree of his *Exaltation*, began in the Grave, wherein was the last, and lowest degree of his *Humiliation*. 2. *In his Resurrection* from the dead out of the Grave the (*i*) third day. He both revived and rose again, (*k*) as a second *Ad m*, and Head of his Church for our (*l*) *Justification*, [*m*] Spiritual raising of our Souls out of sin, and [*n*] corporal raising of our bodies out of the Grave at the last day, declaring hereby his infinite [*o*] Godhead; his (*p*) Lordship over quick and dead: his (*q*) full satisfaction of Gods justice for us, and his absolute (*r*) victory over Sin, Death, and the Devil. 3. *In his* (*s*) *Ascention up into Heaven*, fourty days after his Resurrection as our *Head* and *Fore-runner*. Thereby to (*t*) *lead Captivity Captive* most triumphantly; to *receive*, and *give gifts for Men*. To cause our hearts, and (*u*) affections spiritually to ascend after him: (*x*) *to prepare a place for us, that where he is, we might be also*. 4. *In his Session*, or (*y*) *sitting down at Gods right hand*, as God-man, our Mediatour, in highest Majesty, and Glory far above all Angels. Having compleat dominion, not only over his Church, but (*z*) *over all things* in the whole World for the good of his Church, (*a*) pouring his Spirit upon his people, and continually

i 1 Cor. 15 4, &c.
k 1 Cor. 15 21, 22
Eph. 1. 20, 21, 22, 23
l Rom. 4 25
m Col 2 12 & 3. 1
n 1 Cor. 15 20
o Rom. 1. 4
p Rom. 14 9
q Rom. 8 34
r Heb. 2. 14
s Acts 1. 2
3. Heb. 2 20
t Eph. 4. 8 9, 10
u Col. 3 1, 2
x John 14 2, 3
y Heb. 8. 1 Phil 2. 9
z Eph. 1 21, 22
a Eph. 4. 10, 11, 12

tinually (*b*) making intercession for them.

5. Finally, *In his coming again at the last day, to*(*c*) *judge the whole world in Righteousness.* In his Humiliation at his first coming, he was judged and condemned by sinners, unjustly: In his exaltation at his second coming, he shall judge both Men and Angels, justly. And he shall come in(*d*) *his own, and his Fathers glory*, (*e*) *descending from Heaven with a shout, and the voice of the Arch-angel, and the Trumpet of God*, attended most gloriously, with the triumphant train of innumerable Saints and Angels, (*f*) *to render to every one according to his works.* Thus we are to know that Christ discharged his office of Mediatourship, as prophet, Priest, and King, both in his state of *Humiliation* and *Exaltation.*

V. That this Mediator Jesus Christ is an absolutely All-sufficient Mediatour. There can be nothing required for sinners salvation, which is not compleatly to be had in Christ. Is it Redemption? He hath(*g*) *obtained eternal Redemption* for his Elect. — And (*h*) *by one offering he hath perfected for ever them that are sanctified.* Is it reconciliation to God? (*i*) *when we were enemies we were reconciled to God by the death of his Son.* Is it Justification? He is (*k*) *made unto us Righteousness*: He is (*l*) *The LORD our Righteousness.* (*m*) He who *knew no sin, became sin for us, that we might become the Righteousness of God in him*; for he is [*n*] *the Righteousness of God*; viz. which God ha

b Rom. 8 34. Heb. 9 12 24
c Act. 17 31
d Luke 9 26. Mat. 25. 31 & 1 Thes. 4. 16
f Rom. 2. 6 Rev. 22. 12
g Heb. 9. 12
h Heb. 10 14
i Rom. 5 10
k 1 Cor. 1 30
l Jer. 23. 6
m 2 Cor. 5
n Mat. 6 33.

devised, and will accept. So then Christ hath more righteousness, then we have unrighteousness; more pardons, then we have debts; more justification, then we have condemnation. Is it Holiness? He is [o] *full of Grace and Truth, that out of his fulness we might receive, Grace for Grace.* Is it any thing? He hath [p] *all fulness in himself, that we may be compleat in him.* And he is [q] *able to save to the utmost all that come unto God by him, seeing he ever liveth to make intercession for them.*

o John. 1 14, 16

p Col. 1. 19 & 2. 9, 10

q Heb. 7. 25

VI. That though Jesus Christ be such an All-sufficent Mediatour and Saviour, yet he will save none at all, but them only to whom he is actually applied. [r] *He that hath the Son hath life, but he that hath not the Son hath not life.* He justifies sinners, but only those sinners that [s] *believe* in him. He [t] *gives Souls rest, to wearied Souls*; but only to those wearied and heavy-laden Souls *that come unto him.* He [u] *gives priviledge to become the Sons of God*: But this priviledge he only gives *to them that receive him*, &c. Our Union to Christ is the Foundation of all our Communion with Christ. No Union, no Communion.

r 1 John 5 12

s Rom. 3 25. to 27

t Mat. 11 28

u Joh. 1. 12

VII. Finally, we are to know touching Christ that he is the substance of all the Sacraments, both of Old and New Testament. The Centre of the Covenant of Grace, and of [x] all the Promises. And the very Marrow of all the Scriptures. They that know not

x 2 Cor. 1. 20

Christ aright, know nothing of the Holy Scriptures to purpose; for they principally (y) *testifie of him.* They are as the Stars that lead to Christ: They are as the Sun-beams that discover this Sun of Righteousness: They are the secret swadling Cloths of the Child Jesus.

y Joh. 5.39 Act 10 43

These things we should know touching Christ, before we come to the Lords Supper.

4. Knowledge of the New Covenant.

Knowledge of the New Covenant, is the fourth point of Knowledge, requisite to a worthy Communicant, before receiving of the Lords Supper. In the Institution of the Lords Supper, it is said of the Cup, (z) *This is my blood of the New Testament.* That is, this Wine in the Cup, is a Sign and Seal of my blood, by which the New Testament is ratified. So that by the Lords Supper, the New Testament, or New Covenant is confirmed to us: and in receiving the Lords Supper, we renew Covenant with God. This we cannot do judiciously, unless we competently understand the nature of the *New Covenant.*

z Mat. 26 28.

Now for the opening of the *New Covenant* in some measure. Consider these following Propositions, which may afford some true taste of the nature of the *New Covenant.*

I. The *New Covenant* is not the same Covenant which God (a) made with *Adam* in innocency

a Gen. 2 16, 17

cency: but far different from it, and that in divers particulars. For,

1. the Covenant with *Adam*, was a Covenant of amity or friendship made by God with him, as by a Creator with his creature; But the New Covenant is a Covenant of (*b*) reconciliation made by God as a Redeemer with the sinner.

2. The Covenant with *Adam*, was upon [*c*] terms of personal, perfect, and perpetual *Obedience* to the Moral Law written in his heart, the curse and death being threatned to the least transgression thereof: But the *New Covenant* is upon terms of [*a*] Faith and New obedience, as the fruit thereof, and testification of our thankfulness. The [*e*] *Spirit of Grace*, being promised to work that Faith and obedience whereunto eternal life is promised, &c.

3. The Covenant with *Adam*, was with a person, (*f*) perfectly able to fulfil the Covenant in his own person alone: The *New Covenant* is with persons, (*g*) unable of themselves to do any thing acceptably before God without Divine Grace assisting, and therefore performing Covenant only in Jesus Christ their Surety.

4. The Covenant with *Adam* was without a Mediatour; *Adam* in his innocency needing no Mediatour of Redemption or Reconciliation: But the *New Covenant* is with a [*h*] *Mediatour* Jesus Christ, most necessary unto

b 2 Cor. 5 19, 20

c Gen. 2 16, 17. Gal. 3. 10 Rom. 2. 14 15

d Rom 3. 26. & 4, 5 & 9. 33

e Zech. 12 10

f Ecc. 7. 29

g Rom. 5. 6 2 Cor. 3. 5

h Heb 8. 6

unto sinners for their Salvation.

II. The New Covenant is the same in substance and essential constitution, but far different in circumstance and manner of administration from the Old Covenant, and from all, (i) *The Covenants of Promise.* That is to say, all the Covenants and Promises touching Christ, from the first Promise of (k) *The seed of the woman* immediately after the fall, till Christs Incarnation, which were made first to *Adam*; and renewed after to (l) *Abram*, (m) *Moses*, (n) *David*, and (o) The *captive Jews* in *Babylon.* These are called *The Covenants of Promise*, because they were made in Christ as then only *promised*, not actually *performed*, and *Covenants*, not *Covenant*; because though but one Covenant, yet several times renewed, and that with considerable enlargments from time to time.

Now this New Covenant is the same for *substance* with that Old Covenant, and all [p] *The Covenants of Promise.* For, 1. They are both of them the Covenant of Grace, not of Nature. 2. They are both of them the Covenant of Reconciliation with corrupted mankind, not of amity and friendship with incorupted mankinde. 3. Jesus Christ was the Mediator of them both: though with some difference, *Typically* he was Mediator of the Old Testament or Covenant, but *Truly* of the New. 4. The terms or conditions of them both were the same, *viz.* Faith

i Eph. 2, 12

k Gen. 3. 15

l Gen. 17. 1 2, &c.

m Ex. 34. 27, 28 Deut. 5. 2 3, 4, 5, 6 29. 1. &c.

n 2 Sam. 23. 5. with Psal. 89. 4 to 38

o Ezek. 11. 16. to 21 and 36. 24 to the end

p Eph. 2. 1. 2

in Jesus Christ the Mediatour, not works. 5. The benefits and spiritual advantages of both were the same in the blood of Christ, *viz.* Pardon of sin; Sanctification of our natures; Enjoyment of gracious interest in, and Communion with God; and eternal happiness at last with Christ in Heaven, as the tenor of them clearly evidenceth. Herein the Old and New Covenant do notably agree.

But they differ only in some *Circumstances*, and the *manner of Administration*. For, 1. The Old Covenant was dark and obscure. All the spiritual mysteries therein being clouded in types and shadows: A typical *Priesthood*, typical *Sacrifices*, typical *Altar* and *Tabernacle*, typical *blood*, typical *Mediatour*, typical *Sacraments*, typical *Canaan*, all typical. Hence in the promulgation of this Old Covenant in *Sinai*, the Jews (q) *came unto blackness and darkness*. But the New Covenant is [r] bright and clear, being administred without all types and shadows, [Christ the body being come already] in open spiritual Glory. The Mosaical [s] *veil is done away in Christ.* —— *And we all with open Face beholding as in a glass the glory of the Lord.* 2. The Old Covenant was carnal and earthly in the administration of it; They [t] *came to the Mount, that might be touched, and to the sound of a Trumpet, and the voice of words*: And it brought them to an earthly *Canaann*, and an

earthly

q Heb. 12. 18.

r 2 Cor. 3. 7 to the end

s 2 Cor. 3. 14, 18.

t Heb. 12. 18, 19.

earthly Jerusalem. But the *New Covenant* is dispensed spiritually, bringing us to the spiritual *Canaan*, (u) *To Mount Sion, and unto the City of the living God, the heavenly* Jerusalem; That we may (x) *worship God*, the God of Spirits, *in Spirit and Truth.* 3. The Old Covenant was more imperfect, according to the imperfect state of the Church in those times, (which the Apostle compares to (y) *a child in his non-age and minority.*) And so it was revealed more and more clearly by degrees, as the Church grew riper and riper till Christs coming. But the *New Covenant* is perfect and full, never more to be enlarged or encreased till the end of the world, it being revealed, in Christ fulfilled, and come in the flesh already. 4. The Old Covenant was terrible in the manner of its dispensation, making not only the (z) *people tremble*, but even *Moses himself exceedingly to fear and quake.* But the *New Covenant* is dispensed with all inviting amiableness, and alluring sweetness, every thing herein being sweet, pleasant, and delectable, nothing at all terrible; As appears in that admirable passage to the (a) *Hebrews.* As if it be said, *God the Judge of all*, there mentioned is terrible. I answer, No, *God the Judge of all* is not terrible to them that come into Covenant with him, for he is a *Judge absolving* them, and only a *Judge condemning* his and all their enemies; and that is most comfortable. 5. The Old Covenant

u Heb. 12 22.

x Joh. 4. 23 24

y Gal. 4. 1 2, 3

z Heb. 12 16, 20, 21

a Heb. 12 22. to 25

venant was limited and restrained to the people of the Jews only, and to those that became Jewish Proselites; Gentiles were all (b) *Strangers to the Covenants of Promise.* But the *New Covenant* is unlimitted, universally extended both to (c) Jews and Gentiles of all sorts. Thus the Old and New Covenant especially differ.

b Ep. 2. 12

c Eph. 2 14 to 20

III. The *New Covenant* Gloriously assures them that embrace it, (d) That *God will write his Law in their mind, and heart*; That *he will be to them a God, and they shall be to him a people*; That *they all shall know him from the least to the greatest*; And that *he will be merciful to their unrighteousness, and remember their sins, and iniquities no more.* This the chief tenour and substance of the New Covenant. Glorious Priviledges! Here consider and admire them, *viz.*

d Heb. 8 10, 11, 12 2 Cor. 3. 3

1. Gods inscription of his Law, (e) *Not in Tables of stone*, as of old, but in the *fleshly* living *Tables of his peoples minds and hearts.* That writing was without, this within. That was broken; this shall not be broken. Hereby they shall be kept from backsliding.

2. Gods new relation to his people, and theirs to him, covenanted and promised. *He will be to them a God:* not only a Portion, a Protection, a Friend, a Redeemer, a Saviour, a Comforter, a Father, an Husband, &c. but beyond all these; * *A God*; And beyond *God* there

* Quid est enim aliud quod per Prophet. dixit, *Deus illorum Deus*, &c. nisi ego ero unde satientur. ego ero quæcunq; ab omnibus bonæ desiderantur & vita, & salus, & victus, & copia, & gloria, & honor, & pax, & omnia bona. *Aug. de Civ. Dei l. 22. c. 30 Tom. 7.*

there can be nothing. This is the excellenteſt bleſſing that can be promiſed; and the higheſt promiſe that can be made. If God will be *a God to his people*, conſequently he will be *All* to his People; *And they ſhall be to him a people*: not only their thoughts, words, and actions his; not only their minds, or wills, or affections his; not only their ſenſes, or members, or bodies his, &c. But they, whole they, whatſoever they are, can do, or endure for him, muſt be wholly his. This is the greateſt duty, and the higheſt obligation that can be upon any people. But this is the comfort, God here undertakes for both ſides, for both Parties to the Covenant; for himſelf, *that he will be theirs*; for his people, *that they ſhall be his*. So that there ſhall be no failing on either ſide.

3. Gods univerſal and more perfect illumination of his people, with the knowledge of himſelf. They ſhall not be ſo dull of underſtanding as the Jews of old, nor divine knowledge be ſo reſtrained to one ſort of people; but more generally to all ſorts of people, and more compleatly in all degrees of Knowledge, The [f] *Knowledge of the Lord ſhall fill the earth, as the waters of the Sea.* —— *They ſhall all know me*, &c.

f Iſa. 11. Heb. 8. 11

4. Gods merciful and eternal *Acts of Oblivion*, paſt upon the ſins and iniquities. There ſhall not be, as of old under the Old Covenant, a [g] *yearly & dayly remembrance of their ſins*, by their yearly and dayly ſacrifices repeated,

g Heb. 10. 1, 2, 3.

ed, which in effect was as a re-iteration, or continuation of their arraignment, indictment and condemnation for their sins; But an utter *blotting out of their iniquities*, by the blood of Christ once offered for ever, so that they shall never be remembred more to their condemnation, *Heb.* 8, 12.

6. The New Covenant-priviledges can actually be claimed by none but those that are effectually made Partakers of the New Covenant-Grace. None can say, *That God is their God in Covenant, and he will remember their sins no more*: till they can truly say, *The Lord hath written his Law in their Hearts, and made them know him.* For, carnal unregenerate men who seek not for a saving interest in Christ, the *second Adam*, according to the tenour of the New Covenant, they do evidently content themselves with their lapsed condition in the *first Adam*, and so remain still under the forfeit, penalty, and curse of the first Covenant of Works, broken by *Adams* fall.

These things are principally to be known touching the *New Covenant* by worthy Communicants, that they may have a true notion or apprehension of that Covenant which is sealed unto them by the *Lords Supper*.

But forasmuch as Gods Covenants comprize the deepest mysteries and contrivances of Divine Grace in all Ages, revealed in the Holy Scriptures, And the New Covenant is the glory of all Gods Covenants: I refer the Reader, for

for his fuller satisfaction in them all, to my Treatise of Gods Covenants published in the Year, 1657. called *The Mistery, and Marrow of the Bible*, &c.

5. **Knowledge of the Lords Supper it self.** Finally, the fifth and last point of Knowledge, especially necessary to qualifie a Person for worthy communicating, is, *The Knowledge of the true nature of Sacraments*, and *particularly of the Lords Supper it self.* For, how can that be duly managed, which is not truly understood. To this end we are to know:

I. That the Lord hath been wont to deal with his Church and People by way of Sacraments in all times and ages. As 1. With *Adam* and his Posterity in a sort. For, it is supposed by the learned, that when *God* (*h*) *clothed* Adam *and* Eye *with Skins*, he taught them also to sacrifice the bodies of those Beasts, with whose Skins they were clothed: and this is the more probable, because the Scriptures declaring *Abels* Religion, makes mention only of his (*i*) *Sacrificing the firstlings of his flock, and the fat thereof.* These Sacrifices were types of Christ, yea, pledges, tokens, and as it were Sacraments confirming the first promise, (*k*) *the Seed of the woman*, Jesus Christ. 2. With *Abram*, when God stablished his Covenant with him and his Seed, he annexed (*l*) *Circumcision* as a *Token* or *Sacrament of the Covenant*. 3. With *Israel*, when God by the hand of *Moses* brought them out of *Egypt*, destroy-

h Gen 3. 21

i Gen. 4. 4.

k Gen 3. 15

l Gen. 17 10, 11

ing *Egypts* First-born that they might let *Israel* go, he appointed the Sacrament of the (*m*) *Passeover*, as a Pledge of the preservation of all *Israels* First-born from Gods wrath.

(*m*) Exod. 12. 1. to 14

When God brought them through the Wilderness in an extraordinary sort, *Israel* also had (*n*) four extraordinary Sacraments, signifying to them spiritual Misteries in Christ, *viz.* (1.) *Baptizing in the Cloud*, that both sheltred them from the heat, and guided them in their way. (2.) *Baptizing in the Sea*, which saved them when the *Egyptians* were drowned. (3.) *Mannah*, that *spiritual Meat*. 4. *Water out of the Rock*, that *spiritual Drink*. These four Sacraments were extraordinary, and continued but a while, *viz.* during *Israels* abode in the Wilderness: The other lasted till Christs coming in the flesh.

(*n*) 1 Cor. 10 1, 2, 3, 4

With the People of God under the New Testament, the Lord dealeth also by way of Sacraments, [*o*] ordaining *Baptism and the Lords Supper*, as standing Sacraments till the end of the World.

(*o*) Mat. 28 19, 20 1 Cor. 11 23, 26

But why doth the Lord thus deal with his People by way of Sacraments in all Ages? *Answ.* This comes to pass, 1. From Gods familiar love and condescension to his People, delighting most plainly and easily to make known spirituals unto them. 2. From the abstruseness and misteriousness of Christ, and the things of Christ, which are sublime, high, heavenly, worthy of the quick-

1 Pet. 1. 12 est (p) inspection of Angels themselves, and therefore so far above humane apprehension in their heavenly lustre, that God represents them in earthly resemblances. 3. From the dulness of our understandings, in conceiving aright of the great Mysteries of Christ, therefore God stoops to us, setting them forth in sensible and visible Elements. He descends to our *carnalness*, that we may ascend to his *spiritualness*. He helps our *outward senses*, that they may help our *inward Graces*.

II. Sacraments are part, not of Gods natural, but of his instituted worship, Gods *Natural worship* is that which is required in the first Commandment, and which the *light of Nature* dictates to be due unto him. *Instituted worship* is that which is contained in the second Commandment, which light of Nature cannot particularly lead us unto, but only some positive Divine Institution. Now Sacraments are not of Gods *Natural*, but only of his *Instituted* worship. No light of Nature can intimate to us, that under the Old Testament God would be worshipped with *Circumcision*, and the *Passover*; and under the New Testament with *Baptism* and the *Lords Supper*, had not God by express and positive Institution appointed both. Whatsoever Sacraments are, they are wholly by Institution. We have no other particular ground, or foundation for them at all. Therefore in the

Ad-

Administration of the Lords Supper, and of every Sacrament, both Minister and People respectively must cleave close to the Institution. The nearer we come up thereto, the more acceptable we are to the Lord. As (q) *Paul* both in planting Sacraments at first, and reforming Sacrament-abuses afterwards, precisely followed the Lords Institution. (q) 1 Cor. 11. 23, &c.

III. All the Sacraments that ever were instituted since *Adams* fall to this day, were Tokens, Pledges, or Seals of the *Covenant of Faith for* Grace. As (r) Circumcision was a Token of this Covenant: *a Seal of the righteousness of Faith*, &c. For since the fall, since the breach of the *Covenant of Works*, God never set on foot any other Covenant, but the *Covenant of Faith and Grace*. The Old and New Covenant are both the Covenant of Grace. When therefore we come to the Lords Supper, we come to renew Covenant with God, and to have his gracious New Testament sealed to us. (r) Gen. 17 11. Rom. 4 11

IV. Every Sacrament, both ordinary, and extraordinary, of Old or New Testament represents principally Jesus Christ, and him crucified. *Adams* Sacrifices, types of Christ the true Sacrifice. (s) *Circumcision*, a Pledge of *the heart-circumcision* through Christs blood. The (t) *Passover*, a token, and type of *Christ our Passover Sacrificed for us*. The (u) extraordinary Sacraments, Signs of Christ and his Benefits. By (x) *Baptism* we are said to be bap- (s) Col. 2. 11 12 (t) 1 Cor. 5. 7 (u) 1 Cor. 10 1, 2, 3 (x) Rom. 6 3, 4, 5

baptized into Christ, and into his death. And by the (y) *Lords Supper, we so oft as we eat and drink it, are said to shew forth the Lords death until he come.* So that Christ and his death, Christ as crucified, is the golden thread that runs along through every Sacrament, and is the substance, and mistery of all Sacraments. When therefore we come to the Lords Supper, we come to partake a Seal, and solemn Memorial of Christ crucified, and all of the benefits of his death.

V. Sacraments are of several sorts, *viz.* 1. **Sacraments of the Old Testament**, signifying * Christ crucified to come afterwards: and these were either ordinary, or extraordinary. *Ordinary Sacraments* of the Old Testament were chiefly two; (1) Circumcision, the initiating Sacrament: denoting the (z) cutting off of the corruption of the heart by Christ and his Grace. (2.) The Passeover, the consummating Sacrament: signifying spiritual nourishment by Christ, and preservation from Gods wrath through him. *Extraordinary Sacraments* of the Old Testament were [a] four (1.) *The Cloud.* (2.) *The Sea.* (3.) *Manna* from Heaven. (4.) *Water* out of the Rock. All these were Sacraments of the Old Testament. 2. **Sacraments of the New Testament**, signifying Christ crucifyed already come in the flesh, are two *viz.* (1.) *Baptism*; or (b) *washing with Water in the Name of the Father, Son, and Holy Ghost*; where-

y 1 Cor. 11 26

* *Prima Sacramenta quæ observabantur & celebrantur ex lege, pronunciativa erant Christi venturi; quantum suo adventu implevisset, Christus ablata sunt, &c.* Aug. con. Faust. manich. l. 19. c. 13. tom. 6.

z Col. 2 11, 12

a 1 Cor. 10 1, 2, 3, 4

b Mat. 28 19. with John 1. 33

whereby we are solemnly admitted into Christs mistical body visible: signifying, and sealing the Souls spiritual washing from the guilt and filth of sin, by the Blood and Spirit of Christ. (2.) *The Lords Supper*, or (c) *eating Bread, and drinking Wine in remembrance of Christs Body broken, and Blood shed*, according to his Institution; whereby our spiritual nourishment, and growth in Christs mistical Body is sealed. *Baptism* answers to Circumcision, the Cloud, and Sea; *The Lords Supper* to the Paschal Supper, Manna, and Water out of the Rock. The Sacraments of the New Testament * are for number, more few; for observation, more easie; for signification, more excellent.

VI. In all Sacraments are two parts, and a Sacramental Union betwixt them. 1. **The two Parts**, are (1.) *The outward sign*, or signs signifying; as Water, and washing with it in Baptism; Bread and Wine, with the actions belonging thereto in the Lords Supper. (2.) *The inward misteries*, signified by those signs, as the washing away of our sins by the Blood and Spirit of Christ in Baptism, and the nourishing of our Souls by the benefits of Christs death in the Lords Supper. 2. *There is a Sacramental Union betwixt the Signs and things signified*, founded in Christs Institution. Whence the sign is sometimes said to be the thing signified; As, (d) *This is my Body; This is my Blood; This is the New Testament*

c Mat. 26 26, 27, 28

* *Et alia sunt Instituta, virtute majora utilitate meliora, actu faciliora numero pauciora, &c.* Aug. cont. Faust. Manich. l. 19. c. 13. Tom. 6.

—— *Sed quadam pauca pro multis, eademque factu facilima, & intellectu augustissima, & observatione latissima* Aug. de Doct. Christian. l. 3. c. 9. Tom. 3.

d Mat. 26 26, 28 1 Cor. 11 25

stament in my blood; And the thing signified is
1 Cor. 5. 7 called the sign; As (e) *Christ our Passover is sacrificed.* This Sacramental Union consists in a Sacramental Relation, which the signs have to the things, in *Signifying*, *Sealing*, and *Exhibiting* them. Hence flows another *Union betwixt the worthy Communicant, and the Sacrament*; So that he who truly partakes the sign according to Christs institution, partakes also the thing signified. This is to be well observed as a special ground of comfort in communicating.

VII. Finally, The particular nature of the Lords Supper may be notably discerned in the causes of it, *viz.* *Efficient*, *Material*, *Formal*, and *Final*.

1. *The efficient cause*, or Author of it, is
f 1 Cor. 11. 23 (f) *The Lord Jesus in the same night in which he*
g Mat. 28. 18 *was betrayed.* (g) *All power was given to him* as Mediator: therefore, to institute what Ordinances he pleased for his Church. He first gave Being to the Lords Supper, and he also can give a blessing and vertue to it in the right use. In that *night* he instituted it, 1. To shew the abrogation of the Paschal-Supper, and the succession of the *Lords Supper* in room thereof. 2. To imprint more notably a living and lasting Character of his death and sufferings upon this Supper. 3. To testifie his singular care and love to his Church, in that when he knew he was now ready to be betrayed and crucified, he would leave

this

this *Legacy* and *Love-token of his Supper* to his Church. Now if Christ be the Author of the Lords Supper, we should highly esteem it, Christianly partake it, and walk accordingly; knowing that all abuse of the Lords Supper reflects and terminates upon the Lord Christ.

2. *The Material cause, or matter of it, is Outward, and Inward.* 1. *Outward*, is, (1) Partly the Elements, *viz.* (*h*) *Bread and Wine*, Compleat Provision against Hunger and Thirst. Christ gives his Church full nourishment. *Bread* is expressed; *Wine* is figuratively implyed in the Cup, because immediately after Christ said, [*i*] *Henceforth I will not drink of the Fruit of the Vine, &c.* (2) Partly the Sacramental actions, which are either on Christs and the Ministers part, as (*k*) *Taking*, *Blessing*, and *Giving thanks*, *Breaking*, and *Giving* to the Communicants; Or on the Communicants part, as *Receiving*, *Eating*, and *Drinking*, 2. The *Inward matter*, are the Misteries signified by the outward; As by the Elements of *Bread* and *Wine*; Christs (*l*) *Body* and *Blood*: Christ crucified, our spiritual nourishment. By the actions, Christs separation and Consecration to his Mediatory Office, Christs brokenness and sufferings for his Elect, Christs free tender, and bestowing himself for spiritual nourishment upon the true Believer; And the Believers accepting and applying of Christ thus tendred particularly.

h Mat. 26 26,17

i Mat. 26 29

k 1 Cor. 11 23,24,25 Mat. 26 26,27

l Mat. 26 26,28

3. *The Formal cause*, or *Form* of the Lords Supper (understand not the outward, but the inward Form) is that *Sacramental Union* that is betwixt the outward, and inward matter betwixt the signs and things signified; *viz.* such a Sacramental relation betwixt them, in *Signifying*, *Sealing*, and *Exhibiting*; and this by vertue of Christs institution, that he who duly receives the signs, receives the things signified, as was said before. As the Law of the Land makes such a relation betwixt a twig and a turf, and the Lands whence they are taken, that he who in due form of Law takes livery and seizin of them, is also as fully seized, and possessed of the whole Lands, or Mannor.

4. *The Final cause*, or *End* of the Lords Supper is manifold, *viz.* 1. The (*m*) solemn *Remembrance* of Christ crucified, and *shewing forth of Christs death* to the Worlds end. 2. The (*n*) spiritual nourishment of our inward Man of our Faith, and all our Graces for strength and growth. 3. The (*o*) Confirmation and individual Application of the *New Testament*, and all the Promises, Comforts, Benefits, and Priviledges thereof to us. 4. The Sealing up unto our hearts the (*p*) pardon of our sins in Christs Blood. 5. The Ratification and Augmentation of our (*q*) Communion with Christ crucified, in all the benefits of his death. 6. Finally, the publick Testification of our true love to, and (*r*) *Communion with* the

m 1 Cor. 11 24, 25, 26

n 1 Cor. 11 22, 24, 25. o Mat. 26 28. 1. Cor. 11. 25

p Mat. 26 28

q 1 Cor. 10. 16

r 1 Cor. 10 17.

the Saints, as Christs Members, and fellow-members with us in him. For these ends especially was the Lords Supper instituted by Christ, and ought be celebrated by us.

Hitherto of those **Points of Knowledge**, *principally necessary to qualifie a man for worthy communicating, whereupon we are to examine our selves. Next of the* **Properties of true sanctified knowledge**, *and of our self-examination therein.*

II. **The properties of a true sanctified knowledge** are the second way, whereby we may examine and try our Knowledge. In the *particular points of Knowledge* forementioned, an Hypocrite may possibly go as far as a true Believer: but in these following *Properties of sanctified knowledge*, the true Believer goes beyond an Hypocrite.

What are the properties of sound sanctified Knowleege? *Answ.* Sanctified Knowledge is 1. *Experimental.* 2. *Heart-humbling.* 3. *Communicative, for others edification.* 4. *Growing.* 5. *Affectionate.* 6. *Spiritualized.* 7. *Pure.* 8. *Obediential.*

1. *An Experimental Knowledge*, whereby a Christian hath a particular taste, savour, and relish of the divine things which he knows. (s) *And this I pray, that your love may abound yet more and more, in Knowledge, and in all judgement.* The Greek word rendred *judgement*, properly signifies *sense*. Not a corporal,

s Ἐν πάσῃ αἰσθήσει. Phil. 1. 9.

ral, but a spiritual sense, whereby we (t) have a spiritual and experimental sensibleness, feeling, and taste of the things of God in our own spirits. This *sense* differs from *Knowledge*, thinks * *Zanchy*, as the Knowledge of the sense differs from that of the understanding. This is of generals and universals learned out of Scripture: that of particulars learned by experience. Or as a Physicians Theoretick skill out of his Books, from his experimental skill upon his patients. Or as a Scholars knowledge of far Countreys, obtained by Maps and Books, differs from a Travellers knowledge of them, who hath seen them with his own eyes. Such is the sound knowledge of Christians; it hath a sweet experimental sense, relish, taste with it. (u) *O taste and see that the Lord is good.* And in the New Testament, (x) *If so be that ye have tasted that the Lord is gracious.* ---- (y) *By reason of use have their senses exercised to discern both good and evil.* A Child of God knows God, Christ, the New Covenant, Sacrament, Pardon of sin, &c. not remotely, speculatively, or generally, according to Scripture-Revelation: but most neerly, experimentally, and particularly, according to his own spiritual sense and feeling. He knows the wofulness of a sinful state, the happiness of a sanctified condition, the Paradise of Communion with God, the Agonies of a troubled conscience, what a Father of mercies God is, what

t Heb. 5. 14

* Zanch. Com. in loc

u Ps. 34. 8

x 1 Pet. 2. 3

y Heb. 5. 14

what a sweet All-sufficient Saviour Jesus Christ is, what a reviving Comforter the Holy Ghost is, how sweet Gods pardons are, how sure his Covenant, how precious his promises, &c. and all this he knows by his own personal and particular proof of these mysteries; whereupon his knowledge is more distinct, clear, affectionate, comfortable, and infallible. Whereas unsound knowledge is but speculative, remote, general, confused, consisting in certain empty, comfortless, swimming notions, arising from natural or artificial abilities, not from spiritual experience.

2. *An heart-humbling, and Soul abasing Knowledge.* It makes a Christian vile and despicable in his own eyes. The more he knows of God and Diviue Mysteries, the more humble, self-empty, self-denying, and self-abhoring he becomes. As in *Job*; (z) *I have heard of thee by the hearing of the ear, but now mine eye seeth thee. Wherefore I abhor my self and repent in dust and ashes.* As with *Paul*, who never came to have meaner thoughts of himself, then after his greatest acquaintance with God, abundance of Revelations, and his Rapture into the third Heavens. (a) *I know that in me, that is, in my flesh dwelleth no good thing —— O wretched man that I am!* —— (b) *I live, yet not I, but Christ in me.* —— (c) *But what things were gain to me, those I counted loss for Christ, yea doubtless and*

z Job. 42 5, 6

a Rom. 7 18, 24

b Gal. 2. 20

c Phil. 3. 7, 8

and I count all things but loss for the excellency of the knowledge of Christ Jesus our Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. —— He counts himself, (d) *The least of the Apostles, and not worthy to be called an Apostle.* —— (e) *Less then the least of all Saints.* And if this be not yet low enough, he calls himself, (f) *The chief of sinners.* O blessed *Paul*, how hath thy true knowledge in spirituals abased thee: whereas thy Pharisaical knowledge, which was far inferiour, did exalt thee! And no wonder sanctified knowledge humbles the Soul; for, thus the more a man knows, the more he discerns Gods transcendent excellencies and perfections, Christs unsearchable wisdom, the * Scriptures in comparable exactness, and his own ignorance, unworthiness, sinfulness, nothingness: As the light of the Moon borrowed from the Sun, serves to render her own spots far more remarkable. And all this tends to disrobe a Christian of self-conceit.

d 1 Cor. 15 9

e Eph. 3. 8

f 1 Tim. 1 13, 15

* *Non solum inanitis innumerabilibus rebus multa me latent sed etiam in ipsis sanctis Scripturis multa plura nescio quam scio.* Aug. g 1 Cor. 8. 8 com.

Whereas carnal unsanctified knowledge swells a man with pride, self-conceit, self-admiration, contempt of others, &c. (g) *Knowledge puffeth up.* The Greek word is a metaphor, from *bellows*, or *bladders*, *puffed up with wind*, intimating what a windy swelling Tympany of Pride and vain-glory, ariseth from un-sanctified knowledge, yea such know-

knowledge is indeed no knowledge, in Gods acount. (*h*) *If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.* h 1 Cor. 8. 2

3. *A Communicative knowledge in order to others edification.* A sanctified knowlegde is not like a candle under a bushel, or shut up in a Dark Lanthorn, that enlightens nothing but the Lanthorn it self: but as a candle on a Candlestick, that gives Light to all in the room. A man that hath it loves to disperse it, for the spiritual good of Wise, Children, friends, servants, all associates, as there is occasion, by way of counsel, reproof, exhortation, comfort, &c. (*i*) *The lips of the wise disperse knowledge: but the heart of the foolish doth not so.* [*Disperse*;] the Hebrew word is a Metaphor from scattering abroad with a Fanne, or from Seedsmen's scattering abroad of their seed in the furows of the field. The godly wise are such Seedsmen, they sowe and scattter their good counsel to others: would have all aquainted with Gods ways of salvation, with themselves. Thus *David* promises when God shall give him experimental knowledge of his salvation, and *uphold him with his free Spirit*; (*k*) *Then will I teach transgressors thy ways, and sinners shall be converted unto him.*

i Pro. 15. 7 ידו *d* זהה *ventilavit dispersit.*

k Psal. 52 12, 13

But the foolish, the ungodly and carnal ones imprison their knowledge within their own breasts, lock up this Jewel. Or if they com-

communicate their knowledge, it is, to corrupt and seduce others; or to withstand and divert edifying counsel; or vain-gloriously to procure to themselves popular applause and admiration, or hypocritically to advance some unworthy ends, rather then the spiritual benefit of Christs Body and members.

A. A (l) growing and a prosperous knowledge.

l Phil. 1.9 Col. 1.10 2 Pet. 3.18

The more true gracious knowledge a man hath, the more he discovers his own ignorance, and discerns the excellency of spiritual mysteries to be known, and this provokes him to press on in knowledge to perfection. A small taste is so sweet, he longs for a full draught. *David* knew much, and yet prays; (m) *Open thou mine eyes, that I may behold wonderous things out of thy Law; ---- Teach me, O LORD, the way of thy Statutes, ----- Give me understanding and I shall keep thy Law*; yea the godly, (n) *cry after knowledge, and lift up their voice for understanding, seek her as silver, and search for her as for hid treasures.* They would (o) *abound yet more and more in knowledge, and in all judgement*, or *sense*: *that they may approve things that are excellent.*

m Ps. 119. Ver. 33, 34

n Prov. 2. 3, 3, 4.

o Phil. 1.9 10

But carnal ones are not for the increase of this knowledge, yea they content themselves in darkness, are willingly ignorant of spiritual mysteries; (p) *They say unto God, Depart from us: for we desire not the knowledge of thy ways.*

p Job. 21 14.

5. An

5. *An affectionate, or heart-affecting Knowledge.* Sound sanctified knowledge breeds and kindles in the heart wonderful love, desire, joy, delight, and dear affections towards God, Christ, Covenant, Promises, Communion with God, and other spirituals known. (q) *Beloved, let us love one another; for love is of God; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love.* This the Apostle intimates in his Prayer for the *Philippians*: (r) *And this I pray, that your love may abound yet more and more in all knowledge and sense.* The more knowledge we have of spirituals, the more we love them; because the more we know them, the more we know their excellency, and aimableness. But the more we know temporals, the more we contemn them; because the more we know them, the more we know their emptiness and despicableness. Who can know Christ aright in his Person, Offices, Excellencies, Sufferings, Love, Pardons, Power, Truth, Comforts, Graces, Priviledges, &c. which indeed pass knowledge, and not be enamoured with him? When the Church had described Christ to the Daughters of *Jerusalem*, who before were too ignorant of his excellencies; how are their affections stirred after him! and they enquire, (s) *whither is thy beloved gone? O thou fairest among women, whither is thy Beloved turned aside? that we*

(q) 1 Joh. 4 7, 8

(r) Phil. 1. 9

(s) Cant. 6. 1

may

may seek him with thee. After Paul came
v Phil. 3. 8 once truly to know Christ, he (v) counts all
things loss and dung for the excellency of the
knowledge of Jesus Christ his Lord. And he
w 1 Cor. 2. 2 (w) determined to know nothing among his Co-
rinthians, but Jesus Christ, and him crucified.
Looking breeds liking. Knowledge is the Inlet
to Love. We so far love as we know: what we
know not, we love not. This holds especially
true in spirituals, knowledge of them sweetly
screws and wraps up the heart unto them, yea
transports it with surpassing delight and con-
tentment in them. Doth thy knowledge thus
affect thine heart?

6. *A spiritualized Knowledge.* True sanctified knowledge is a spark of heavenly, not of earthly light. It's elevated above the pitch of Nature, Flesh, and Blood, and is of a Divine spiritual temper. Looks upon all things both in this, and the World to come, especially spirituals, not carnally, but spiritually. Doth not judge and value persons or things according to outward carnal respects, as Beauty, Wealth, Honour, Wit, Learning, Countrey, &c. which commend not to God, but according to inward, spiritual respects of Grace, Holiness, &c. yea knows not Christ in
x 2 Cor. 5. 16 carnal respects; (x) *Henceforth know we no Man after the flesh: yea though we have known Christ after the flesh, yet now henceforth know we him no more.* Not, as wicked *Servetus* denyed Christ to have true flesh: But, we know not

Christ

Christ according to outward carnal respects and relations, as they did who conversed with him when once on Earth, but according to his spiritual and heavenly state now in Heaven. This knowledge (*y*) *spiritually discerns spirituals*: and spiritualizeth carnals. Yea, it dives and pierceth into the Kernel, Pith, Marrow, and Mistery of the things of God. (*z*) *To you it's given to know the Misteries of the Kingdom.* ——— (*a*) *we speak the wisdome of God in a mistery.* There's a secret Mistery in Christ, Covenant, Justification, Adoption, Godliness, &c. which no Eye but a piercing spiritual Eye can discern. (*y*) 1 Cor. 2 14. (*z*) Mat. 13 11. (*a*) 1 Cor. 2. 7.

Contrariwise unsound knowledge is carnal, earthly, natural, &c. as the person knowing is: and it apprehends all things, even those that are most spiritual, carnally, yea, and it looks upon the Counsels and ways of God as (*b*) *foolishness*, riddles, paradoxes. *The Gospel is* sealed up and *hid from them that are lost.* (*b*) 1 Cor. 2 14. and 2 Cor. 4. 3.

7. *A pure Knowledge.* Sound sanctified knowledge, is a sin-purging knowledge. It will not suffer a Man habitually to wallow in the puddle of any known sin: but puts a Man upon denying, mortifying, and abhorring of all filthiness. (*c*) *The wisdom that is from above is first pure, then peaceable, &c.* And the Apostle *John* is very positive, (*d*) *whosoever sinneth*, (*viz.*) habitualy, and as carnal men sin) *hath not seen him, neither known him.* (*c*) Jam. 3. 17. (*d*) 1 Joh. 3. 6.

And no wonder, for true knowledge discovers the odious sinfulness of sin, the severe Justice of God against it, the manifold mischief of it, &c. and so sets the Soul against it.

But Men of meer carnal knowledge continue in their sin notwithstanding that knowledge, (a) *who knowing the judgement of God (that they who commit such things are worthy of death) not only do the same, but have pleasure in them that do them.*

a Rom. 1 32.

8. Finally, *A true sanctified Knowledge is obediential, practical, and fruitful in all good works.* James saith, (b) *The wisdome that is from above, ——is full of mercy, and good works.* *John* makes obedience a sure character of true knowledge indeed. (c) *Hereby we do know that we know him, if we keep his Commandments. He that saith I know him, and keepeth not his Commandments, is a lyar, and the truth is not in him.*——Again, (d) *we are of God, he that knoweth God, heareth us; he that is not of God, heareth not us.* Christ saith, [e] *The Sheep follow the good Shepherd, for they know his Voice.* And he intimates elsewhere, that it's only the practical knowledge that renders happy. (f) *If ye know these things, happy are ye if ye do them.* And *David* commends to us the excellency of his knowledge, by the uprightness of his obedience; (g) *Thou through thy Commandments hast made me wiser than mine Enemies; for they are ever with me, I have more*

b Jam. 3. 17

c 1 Joh. 2 3, 4

d 1 Joh. 4 16

e Joh. 10. 4

f Joh. 13. 17

g Psal. 119 98, 99, 100

Un-

understanding than all my teachers: for thy testimonies are my meditation. I understand more than the Ancients: because I keep thy Precepts. The doing Christian, is the knowing Christian. He knows best, that obeys best. He that obeys not, knows nothing as he ought to know, though he seem to know never so much. Yea, (*h*) *He is a liar that saith he knows God, and yet is not obedient to him.*

h 1 John 2 3, 4

True knowledge cannot chuse but make obedient. For, 1. Knowledge of God and his ways, fills with love to them. And (*i*) love sweetly compels to obedience. 2. True knowledge discovers the excellency of the spiritual path wherein we are to walk, and that moves to obedience. 3. True Knowledge considers the excellency of Gods commands, being (*k*) *holy, just, and good*; and this makes it delight in them. 4. True knowledge discerns, that (*l*) *in keeping Gods statutes there shall be great reward*: and this quickens to the observance of them. Consider now, is thy knowledge resolved into obedience? that's right knowledge indeed. A disobedient non-sactifing knowledge, is no knowledge at all.

i John 14 14. 2 Cor. 5. 14 1 John 5. 3

k Rom. 7. 12. Psal. 19. 7 &c. Ps. 119 throughout. l Ps. 19. 11

Hitherto of the trial of Knowledge, 1. *By the particular Points of it.* 2. *By the Properties of it.* Such Knowledge comfortably fits for worthy communicating.

II. FAITH. This is the next Grace fitting for wor-

worthy communicating, whereof every Communicant is to examine himself. Touching Faith, Consider, 1. *What Faith this is.* 2. *How necessary this Faith is to worthy communicating.* 3. *How this Faith may be tried and examined.*

1. **What Faith this is, about which we are to examine our selves before communicating?** *Answ.* This may be resolved, *Negatively, and Affirmatively.*

Negatively, 1. It is not a meer *Historical Faith*, whereby a Man barely assents to the truth of Scripture-history, that every thing in Scripture is true. Such a Faith (*m*) *Agrippa* had: the (*n*) devils have. 2. It is not *A Faith of Miracles*, or Miracle-working Faith, whereby a man believes without doubting the particular concurrence of God with him, to bring to pass some extraordinary effect, beyond the ordinary power and activity of natural causes. *Judas*, and other Reprobates may have such (*o*) Faith, and yet be rejected of Christ at last as *workers of iniquity*. 3. It is not *an imaginary Faith*, whereby a Man may imagine that Christ is his, his state good, &c. without any due Scripture-ground for it, himself mean-while continuing in his meer carnal state, bringing forth no Fruits of Faith. This *James* calls (*p*) *dead Faith, which cannot save a Man.* And indeed this is plain downright *Presumption.* 4. Finally, it is not *a temporary Faith*, which goes beyond all the rest whereby

(*m*) Acts 26 27
(*n*) Jam 2.19
(*o*) Mat 7 22, 23
(*p*) Jam. 2.14 17, 20, 26

whereby a formal Hypocrite (q) *believes for a time*. For this Faith at last vanisheth like a Comet, and he that hath it, *falls away when temptation, trouble, and persecution ariseth because of the Gospel.* Therefore unless a Man have a Faith beyond all these, he cannot be fit for worthy communicating.

Affirmatively, it is only the true (r) *saving Faith in Christ*, the true (s) *justifying Faith*, that will sufficiently fit and Prepare a Man for the Lords Supper, which may be thus described what it is.

True saving Faith is a Grace of the regenerating Spirit whereby a Man knowing and assenting to the truth of Gods Record touching Christ, accepts him upon his own terms for salvation.

In this description of Faith consider, *The General nature*, and *the Special difference of it.*

The *General nature* of it, wherein it agrees with all true saving Grace, is expressed in these words: **True saving Faith is a Grace of the regenerating Spirit.** See this proved, Faith is Gods gift; (t) *By Grace are ye saved through Faith, and that not of your selves, it is the gift of God.* A Grace of the Spirit; (u) *The fruit of the Spirit is Love, — Goodness, Faith,* and also a Grace of the regenerating Spirit; —(x) *Them that believe on his Name, which were born, not of blood, nor of the will of the flesh, nor of the will of Man, but of God.* So

q Luke 8 13. with Mat. 13 20. 21 Mark 16 17

r Jam. 2. 14. Mar. 16. 16.

s Rom. 5. 1

t Eph. 2. 8

u Gal. 5. 22

x Joh. 1. 12 13

that believers are regenerate Persons, and believing originally flows from Regeneration, and [y] Regeneration is the work of the Spirit.

y Joh. 3.5

The special difference, whereby Faith is distinguished from all other saving Graces, is in these words; **whereby a Man knowing, and assenting to the truth of Gods Record touching Christ, accepts him upon his own terms for salvation.** Herein are expressed the three gradual acts of faith, *viz. Knowledge*, *Assent*, and *Application*. 1. *Knowledge*, which is the first and fundamental act of faith. We must know Gods Record before we can assent to it, we must assent before we can apply. Faith is sometimes therefore expressed by knowledge. [z] *By his knowledge shall my righteous Servant justifie many*; that is, by faith in Christ, whereby we know him: it is by faith that we are justified. [a] *This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent.* 2. *Assent* to the truth of Gods Record touching Christ. This Act is the same with Historical Faith. (b) *He that believeth not God, hath made him a lyar, because he believeth not the Record that God gave of his Son. And this is the Record, that God hath given to us eternal life, and this life is in his Son.* The whole Scripture is Gods Book of Record touching Christ, that he will save sinners by him, that will believe in him. 3. *Application* of Christ, when

z Is. 53.11

a Joh. 17.3

b 1 Joh. 5 10,11

after

after Knowledge and Assent a Man accepts Christ upon his own terms for salvation. The applying Act, is accepting, or receiving of Christ. To receive Christ, is to believe, [c] *To as many as received him, gave he power to become the Sons of God, to them that believe on his Name.* The manner of this applying and accepting Christ is upon his own terms, *viz.* Self-denial, bearing the Cross, and following Christ. (d) *If any Man will come after me, let him deny himself, and take up his Cross daily, and follow me.* The end of this accepting Christ, is for salvation by him.— [e] *That believe to the saving of the Soul.* [f] *Believe on the Lord Jesus Christ, and thou shalt be saved.*

[c] Joh. 1. 12
[d] Luk. 9. 2
[e] Heb. 10 39
[f] Act. 16 31

This now is that true saving Faith, fitting them that have it for worthy receiving of the Lords Supper.

2. **How needful this true Faith is to worthy communicating.** This saving Faith is necessary before communicating, 1. *For due qualifying of our Persons and Actions.* 2. *For discerning Christs Body, and other Sacramental Misteries.* 3. *For applying Sacramental Misteries discerned.* 4. *For enabling duly to walk afterwards.* And doubtless no one Grace is more absolutely necessary in all these respects for the Lords Supper than this *Faith* is, which is as a *Queen among the Graces.*

1. For due qualifying of our Persons and Actions, [g] *without Faith it is impossible to please God*

[g] Heb. 11. 6

God. Without Faith we cannot please him in our Persons, nor in our Actions. Faith is the
b Gal. 2. 20 (*b*) Soul, and life of our Souls and duties: the Salt that seasons all our Spiritual Sacrifices.

2. For discerning Christs Body, and other Sacramental Misteries in the Lords Supper;
i 1 Cor. 11 29 (*i*) *Not to discern*, judge, distinguish, and apprehend aright of *Christs Body*, dashes upon that fearful Rock, *of eating and drinking damnation to our selves.* And a Christians principal discerning faculty in this business is his *Faith.* This Faith is the *Eagles Eye*, whereby a Man pierces through the Clouds and shadows of the outward Elements, to those heavenly Misteries in, and beyond them, Christs Body and Blood. Faith is that *acute spiritual sense*, whereby a Communicant can taste and relish Christ crucified in the Lords Supper. Faith is that *spritual Prospective*, by which the Soul can behold Christ sweating drops of clotted Blood in the Garden, suffering many cruel things in the High Priests Palace, and dying a painful, shameful, and cursed death, betwixt two thieves upon *Mount Calvari.* And further, Faith can read and discern many *strange Misteries in Christ crucified*, of high concernment to Christians, both in the Lords Supper, and in his whole life, *viz.* The efficacy, sweetness, victories, triumphs, satisfactions, expiations, purchases, priviledges, *&c.* of his Cross for our sakes. Our liberty, in his

imprisonment: our Acquital, in his Accusation: Our peace, and perplexity; (k) Our healing in his stripes and wounds; Our Honour, in his Reproach: Our Exaltation, in his Humiliation: Our Comfort, in his Cross: Our blessing, in his Curse; Our Manah and Honey, in his Vinegar and Gall: Our Strength in his Weakness: Our Purity, Pardon and Peace, in his Blood; Our Justification in his Condemnation: Our Life, in his Death: And in his Crown of Thorns, our Crown of Glory. Faith can discover these mysteries, when all carnal reason, wit, and policy cannot discern them.

3. For applying Sacramental mysteries discerned. As Faith is the spiritual eye, whereby we discern Christ crucified, and the mysteries of his death in the Lords Supper, so Faith is the spiritual hand, whereby we (l) take Christ tendred in the Elements: The spiritual mouth and stomach, whereby we eat and digest Christ received. *Take ye, and eat, Take ye, and drink.* What must we *take, eat and drink* in their Ordinance? *Answ.* Not only Bread and Wine: these the least matters. But also Christs Body and Blood, and all the benefits thereof. So that we must here take, (m) A lively *memorial of Christs death*; (n) A rich banquet for our inward man; (o) A sealed pardon of our sins; (p) A blessed bond of our Communion with Christ crucified; (q) A sensible ratification of the New Te-

k Isa. 53. 5.

l 1 Joh. 1. 12 with 1 Cor 11. 24, 25

m 1 Cor. 11 26

n 1 Cor. 11 20

o Mat. 27

p 1 Cor. 10 16.

q 1 Cor. 11 25.

Testament, with all its Promises and Privi-
1 Cor. 11 25. ledges. These things we must *take, eat, and drink* in the Lords Supper; and where-with shall they possibly be thus taken and applyed, but by true *saving Faith* alone?

4. Finally, Faith is necessary for enabling us duly to walk after communicating. This
1 Cor. 11 10. Sacrament affords (r) heavenly nourishment: Consequently after it we should walk as nourished, strengthned, comforted, enlivned, &c. Now its faith especially that acts, moves, rules, doth all in a Christian from Christ assisting. Faith in Christ, being the very (s) *Life of a Christian*. Thus of the necessity of Faith before communicating.
Gal. 2. 20 Rom. 1. 17

2. **How this saving Faith, thus necessary, may be tryed and examined before we come to the Lords Supper.** This is the last branch to be considered touching *Faith*. We may try and examine whether we have true saving Faith or no, *Partly* by the former description of true saving Faith. See if thou hast such a Faith. *Partly* by these ensuing properties and qualities of Faith.

1. True saving Faith notably softens, supples, and melts the heart. It thaws and dissolves the most stonie hard adamantine spirit into streams and floods of penitential sorrow.
Zech. 12 10, &c. (s) *I will poure upon the House of* David, — *the spirit of grace and of supplications; and they shall look upon me whom they have pierced,*

(there's

(there's faith) *and they shall mourn for him as one mourneth for his only son, and shall be in bitternesse for him, as one that is in bitternesse for his first-borne. In that day shall there be a great mourning in* Jerusalem, *as the mourning of* Hadadrimmon, *in the valley of* Megiddon, &c. The Spirit of grace shall make men look upon Christ by faith, as *Israel* looked upon the type of Christ the brazen Serpent in the wilderness: and *looking* shall melt them, make them *mourn*. How mourn? mourn with a witness for their sins, whereby they pierced Christ, *They shall mourn; they shall be in bitternesse; there shall be a great mourning; As for an only son; as for a first born*, as for that peerless King *Josiah*, *in Hadadrimmon*: Emphatical expressions!

Naturally mans heart is closed up as a compacted rock of flint or marble: *Faith* comes as another *Moses*, smites this rock, and brings forth rivers of waters. *Faith* brings the soul to Christ crucified, sets him (as it were with *Mary*,) under his Cross in *Golgotha*: makes him view the transcendent anguish, agonies, bitternesse and torments of his sufferings, and all this for our sins: his, thy, my sins in particular. [*n*] *For he was wounded for our transgressions, he was bruised for our iniquities, &c.* —— *The Lord hath made to meet on him the iniquities of us all.* —— (*x*) *He was made sin for us who knew no sin.* Oh how this strikes to the believers heart! How this makes

[n] Isa. 53. 5, 6

(x) 2 Cor. 5 21.

makes him sigh with Christ, lament with him, smart with him, bleed with him, cry out with him, and as it were die with him! nothing melts the heart so kindly, as Faith looking on Christ pierced for our sins particularly. *Here* Faith reads the intolerable sinfulness of sin, that could not be expiated but at so dear a rate. *Here* in Christs sufferings, Faith reads the sinners doom: If this befel the Surety, what was due to the principal? If sin imputed be so plagued, what might have been expected for sin inherent? *If this be done to the green Tree, what would have befallen the dry?* *Here* Faith reads the boundless Occean of Gods matchless love in Christ: What? such a God, give such a Jewel as his only Son, to such a death, and that for such worthless, loveless, hopeless, Godless sinners? (y) *Greater love then this hath no man.* —— Oh (z) *the breadth, and length, and depth, and height of Christs love passing knowledge!* Oh how do these and like considerations of Faith pierce the heart, break the spirit, Imprint contrition, and overcome the Soul!

y John 15 13.
z Eph. 3 17, 18

2. True saving Faith having pierced the heart, purifies the heart: (a) *puryfying their hearts by Faith.* Faith cleanses not only the outward but the inward man; not only the actions, but the fouutain of those actions, the heart and affections; washes not only the outside, but the inside of the Cup and Platter; makes a man forbear not only outward gross

a Act. 15. 9

acts

acts of sin; but inward imaginations, and impure inclinations to sin. A true believer doth as truly make conscience of, and lament for the vileness of his heart and thoughts in the sight of God; as the enormity of his life and actions in the sight of men.

But how doth Faith cleanse and purifie the heart? *Answ.* 1. By *Argumentation* from the word against sin, which discerns the odiousness and danger of sin. How shall I do this wickedness which God so forbids and abhors, &c? In this respect the Word hath a sanctifying efficacy. (c) *Sanctifie them through thy truth: thy word is truth.* 2. *By application* of Christs Blood and Death. Christs Blood is that (c) *fountain opened for sin, and for uncleanness, to wash in.* And Faith is that hand which puts us into this fountain, applies Christs death, & *makes us* (d) *comformable thereunto.* That as Christ died for sin; so we die to sin. 3. *By inward efficacy and operation.* Faith is not only an instrument of Justification, but an eminent (e) part of *Sanctification*; and so doth of its own nature purge out sin, as Wine works out the dregs, Honey the dross, or as fire purifieth unwholesome Air.

b Joh. 17 17.

c Zech. 13. 1.

d Phil. 3. 9 10.

e Gal. 5. 22.

Shew now thy Faith by thy purity. *A faithful Soul cannot have a foul Heart.* As that Soul that by Faith looks upon Christ pierced for his sins, cannot chuse but be wounded and pierced with Christ; so that Soul thats pierced

ced for piercing Christ by sin, cannot but abandon and abhor all those sins for which Christ was pierced. Faith having *endeared* the heart to Christ, *embitters* the heart against sin. Sin, being the *Judas* that betrayed Christ, the *Pilate* that condemned him, the Crown of Thorns, Nails, and Spheare that pierced him.

3. True saving Faith makes a man sincerely obedient and fruitful in good works. This is a duty charged upon the faithful, (*f*) *This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works.* This is an intrinsecal property of faith, (*g*) *To work by love*: and (*h*) *Love is the fulfilling of the Law*, therefore the nursing-mother of all good works: And that Faith that is (*i*) *without works is dead, as a body without a Soul.* A *workless* Faith is a *worthless* Faith. And this the faithful in all ages have practised: the *alacrity* of their obedience, hath born witness to the integrity of their Faith; as in that (*k*) *cloud of witnesses.* Try now thy Faith by thy gracious works and sincere obedience.

f Tit. 3. 8

g Gal. 5. 6
h Rom. 13. 8, 9, 10.
i Jam. 2. 17, 20, 26

k Heb. 11 throughout

But how shall I discover the truth of my Faith by mine obedience? *Answ.* Make tryal in these particulars. 1. Doth Faith make thee so obedient to the Word of God, that it makes thee faithfully to cleave to the sincere and powerful Ministry of it, though mocked,

ed, despised, opposed, by the wicked multitude? — (l) *Some mocked, — howbeit certain Men clave unto him and believed.* 2. Doth Faith make thee set upon the strongest and hardest tasks, when imposed by God? As *Noah*, upon building of his Ark, which he was one hundred and twenty years in building. (m) *By Faith* Noah *being warned of God of things not seen as yet, moved with fear prepared an Ark.* 3. Doth Faith incline and bow thine heart so unto obedience, as to make thee deny thine earthly Friends, outward priviledges, and carnal affections, rather than forego thine obedience; (n) Abraham *through Faith so obeyed God*, as to leave his own Country *and follow God, not knowing whither he went*; yea, as to *offer up his* Isaac, *his only begotten Son.* 4. Doth Faith make thee perform all thine obedience to God sweetly, cheerfully, lovingly; loving God, his commands, and his obedience? (o) *Faith worketh by Love.* Faith puts upon all duties and services to God in love, without whimpering, or murmuring.

4. True saving Faith wonderfully loosens and unglues the heart of a Christian from the World, and all earthly felicities. (p) *By Faith* Abraham, Isaac, *and* Jacob *sojourned in the Land of Promise, as in a strange Country, dwelling in Tents.* It had been much, patiently to sojourn in a strange Land; but to sojourn in the *Land of Promise, as in a strange Country*, was excellent. They had not fixed Houses,

l Act. 17. 32, 34

m Heb. 11. 7

n Heb. 11. 8, 9, 17

o Gal. 5. 6

p Heb. 11. 9

Houſes, but moving Tents. They were not dwellers, but ſojourners in their own inheritance: becauſe, in and beyond *Canaan*, Faith eyed, and expected *Heaven*. By *Faith* alſo (q) *Moſes* (though a great Courtier in *Egypt*, and *the ſuppoſed Son of King* Pharoh's *Daughter*, yet) *preferring ſuffering affliction with God's People beyond enjoyning the pleaſures of ſin for a ſeaſon*. And *eſteemed the reproach of Chriſt greater riches than the Treaſures in* Egypt. O how did *Moſes* eſteem *Chriſts riches*: that ſo *eſteemed Chriſts reproaches*? And no wonder that Faith thus obligeth the heart from the World. For Faith beholds in Chriſt the Covenant and Promiſes, Treaſures beyond ten thouſand Worlds, Redemption, Righteouſneſs, Adoption, Holineſs, Communion with God, Co-operation of all things for good; yea, in ſum, Grace and glory: and upon view thereof how eaſily doth ſhe ſlight and deſpiſe Honours, Riches, Pleaſures, Gold, Silver, Houſes, Lands; and all ſuch low, muddy, periſhable, unſatisfying things! How ſelf-denyingly doth ſhe deſire them, uſe them, and part with them when there is occaſion? Doth thy Faith thus make thine heart ſit looſe from the World?

5. True ſaving Faith is a quickening, enlivenig Grace: yea, the very life of a Chriſtian. (r) *The juſt ſhall live by his Faith.* --- And *Paul* ſaith, (s) *The life that I now live in the fleſh I live by the Faith of the Son of God.* As the Body lives by the Soul: ſo the Soul lives by Faith

q Heb. 11 24, 25, 26

r Rom. 1] 17 s Gal. 2. 20

Faith, Faith by the Promise, and by Christ the Marrow, and Kernel of the Promise. Use of this Use of Faith elsewhere. Dost thou live by Faith?

2. True Faith is attended with Sense of its own infirmity, with a Spirit of Prayer, and with Divine Peace. With sense of its own infirmity. This made the Man in the Gospel say, [a] *Lord, I believe, help thou mine unbelief.* And the Apostles say, [b] *Lord, increase our Faith.* It is a sign of life to be sensible of weakness: the dead Body feels no infirmity. Are thou sensible of thy doubts, &c.

With a Spirit of Prayer. Believing in God, that upon praying to God, [c] *I shall be heard, therefore have I spoken.* Contrariwise, No Faith, no Prayer. [d] *How shall they call on him in whom they have not believed?* Canst thou pray with groans that cannot be uttered? this argues true Faith.

3. With a Divine Peace. Faith justifies us. Justification pacifies us. [e] *Being justified by Faith, we have peace with God.* [f] *There is no peace, saith the LORD, to the wicked.*

True saving Faith it mightily puissant and victorious. It fetches strength from Christ, and conquers all a Believers spiritual enemies. Faith conquers the World. The World fights against us with the smiles of Prosperity, and with the frowns of Adversity. Faith overcomes both. [g] *This is the victory that overcometh the world, even our Faith.* Faith con-

a Mark 9. 24. b Luke 17. 5

c Psal. 116. 10. d Rom. 10. 14. e Rom. 5. 1. f Isa. 48. 22. g 1 Joh. 5. 4.

conquers the flesh. For, (d) *Faith purifies the heart.* (e) *Every one that hath this hope in him-self, purifieth himself even as he is pure.* Now Faith and Hope are Twin-graces, and act alike. 3. Faith overcomes the Devil. We are commanded to (f) *resist the Devil, stedfast in the Faith.* And for our encouragement herein, we have this Promise, (g) *Resist the Devil, and he will flee from you.* Yea, (h) *Faith* is the Christians *Buckler and Shield* (*a Shield like a Door* that will shelter him from top to toe,) *whereby he quencheth all the fiery Darts of the Devil.* Satans sudden temptations are his fiery *Darts*: Faith quenches them all in Christs blood, which is the Christians Apology against all temptations and accusations whatsoever. 8. True saving Faith upholds the believers spirit from sinking and fainting under heaviest pressures and extremities of trouble. The Lord propounds this to the *Jews* as a support against the *Babylonish* seventy years captivity, (i) *That the just should live by his Faith*; and this was to uphold them under all. *Job* was in a deep Sea of calamities, and yet in midst of all, as it were lifts up his head above the waves, with this triumphant expression, (k) *Though he slay me, yet will I trust in him.* — *He also shall be my salvation.* And again, after a doleful recapitulation of his miseries, (l) *I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth. And though after my Skin Worms destroy this body, yet*

d Act. 15. 9
e 1 John 3 2, 3
f 1 Pet. 5. 9
g Jam. 4. 7
h Eph. 6. 16
i Hab. 2. 4.
k Job. 13 15, 16
l Job 19 25, 26, 27

in my flesh shall I see God, whom I shall see for my self, and mine eyes shall behold, and not another, though my reins be consumed within me. Yea Faith is of such masculine strength, that it makes believers even (*m*) *Glory in Tribulation*: Yea, enables them to endure (*n*) *tortures, not accepting of deliverance.* We read of Martyrs, so far upheld by Faith, as to smile at the Prison-doors, sing in Chains, kiss the Stake, embrace the Fagots, and triumphantly clap their hands in flames, as having got the victory.

What support and stay now hath thy Faith yielded thee in thy plunges, and extremities? Canst thou (*o*) *wait upon God, though he hide his Face from thee?* Canst thou say with *Paul*, (*p*) *Troubled on every side, but not distressed: Perplexed, but not in despaire.*

9. Finally, True saving Faith is daily growing, and constantly persevering. Faith lives; but because its life is imperfect, it still (*q*) grows and increaseth. It is said that (*r*) *the Righteousness of God is revealed in the Gospel, from Faith to faith.* That is as Faith grows more and more capacious and quick-sighted, so Gods righteousness is more and more discovered in it. The Apostle commends his *Thesalonians*, and thanks God for this; That, their (*s*) *Faith groweth exceedingly.* And Faith so grows, as that it perseveres. It (*t*) *fails not.* It (*u*) *draws not back to perdition, but believes to the saving of the Soul.* It makes (*x*) *faithful to the death, and so the Believer receives the Crown of life.*

m Rom. 5. 1, 2, 3
n Heb. 11. 35
o Ps. 8. 17
p 2 Cor. 4. 8, 9
q 2 Cor. 10. 15
r Rom. 1. 17
s 1 Thes. 1. 3
t Luke 22. 32
u Heb. 10. 39
x Rev. 2. 10

life. If thy Faith grow and persevere, that's true Faith indeed. False Faith is like the Picture of a Man on a Wall that grows not: and like a Blazing-star, it [y] *continues but for a time.*

y Luk. 8. 13

III. REPENTANCE is another Grace that fits us for worthy communicating. Examine thy self therefore, whether thou hast true Repentance or no, before thou communicatest. To this end consider, 1. *The necessity of it.* 2. *The nature of it.* 3. *The notes of it.*

1. **The necessity of Repentance** to fit for worthy communicating, appears divers ways.

For, 1. No duty can be performed acceptably to God by impenitent sinners. [z] *Unto them that are defiled and unbelieving, is nothing pure: but even their Mind and Conscience is defiled.* Hence the Lord so [a] abhorred all the *Jews* Religious performances, because *their hands were full of Blood.* But withal added, *wash ye, make ye clean, put away the evil of your doings, cease to do evil, learn to do well:* (here's Repentance,) *Come now, and let us reason together, though your sins be as Scarlet, they shall be white as Snow, &c.* Here's acceptance. Upon this consideration, *David* saith, [b] *I will wash mine hands in innocency, so will I compass thine Altar, O LORD.*

z Tit. 1. 15

a Isa. 1. 11 to 29. See also Isa. 66 3. Psal. 66 18

b Ps. 26. 6

2. Purging of [c] *Leaven out of their Houses* and cleansing themselves from all [d] Ceremonial defilements, was a necessary Preparation of the *Jews* under the Law before they

c Exod. 12

d Numb. 9. 6. & Ezra 6. 21

eat the *Passeover*: So Proportionably the purging of *the old Leaven* of sin out of our hearts by Repentance is as necessary a Preparitive of Christians under the Gospel before they eat the Lords Supper. (e) *Christ our Passeover is sacrificed for us. Therefore let us keep the Feast, not with old Leaven, neither with the Leaven of malice and wickedness: but with the unleavened Bread of Sincerity and Truth.* All this time of the Gospel, is as a continued Feast of unleavened Bread, and Christian Passeover; and this whole time is to be managed holily, and sincerely; much more the duties of Religion. And some observe, that the (f) four Herbs wherewith the Passeover was to be eaten under the Law, did not only point out the bitterness of Christs sufferings our true Passeover; but also the bitterness of our sorrow, mortification, and repentance of our sins the cause of Christs sufferings.

e 1 Cor. 5 7, 8

f Exod. 12 8. *Answ.* in Ex. 12. 8

3. When we come to the Lords Supper, which is the token of the (g) New Covenant, or New Testament, we come to renew Covenant with God in Jesus Christ, and to set to our Seal. Therefore it's convenient and necessary we renew our repentance for all our unfaithfulnesses, and failings against our Covenant with God from time to time. Thus of the necessity of repentance before Communicating.

g 1 Cor. 11 25

2. **The nature of Repentance** may be set forth in this brief *Description* of it.

Repentance is a Grace of God, whereby a sinner after true sense of sin, and godly sorrow for sin is changed and converted in heart and life from sin to God.

In this description note, I. *The general nature of Repentance*, wherein it agrees with all saving Graces, It is a *Grace of God*. So the Scripture intimates, (*h*) *Then hath God also to the* Gentiles *granted repentance unto life.* —[*i*] *If God peradventure will give them repentance to the knowledging of the truth.* II. *The special difference* of repentance from all other saving Graces, *whereby a sinner after true sense of sin and godly sorrow for sin, is changed and converted in heart and life from sin to God.* Wherein consider the preparatives to Repentance, and the substance of Repentance. 1. The Preparatives to Repentance that as *Harbingers* and Inlets to it, make way for it into the Soul, are two, *viz.* (1.) *Conviction*, or true sense of sin, (*k*) *To open their eyes, and turn them from darkness to light.* There can be no repentance and conversion from sin, till first there be a true sense of sin, and through conviction, *Partly* of the sinfulness of sin, how grievous and odious it is, [*l*] *Then shall ye remember your own evil ways, and your doings that were not good, and shall loath your selves in your own sight for your iniquities, and for your abominations.* *Partly* of the mischievousness and dangerousness of sin, how harmful it is unto the sinner. Thus God foretels his People falling

h Act. 11. 18.
i 2 Tim. 2. 25
k Act. 26. 18
l Ezek. 36. 31

ng to Idols, that they should be convinced of the mischief of those ways, which should move them to return again to God. (m) *Then shall she say, I will go and return to my first Husband; for then it was better with me then now.* Thus the (n) Prodigal had a true sense of his misery whereinto his sin had brought him, that he *was perishing with hunger*, and then resolves penitentially to *return to his Father*. And [s] *convincing the world of sin*, is one of the first works of the Spirit. (2.) *Contrition*, or godly sorrow for sin, follows upon conviction, and is another Harbinger to Repentance, as *John Baptist* was the Harbinger of Christ; For [t] *godly sorrow worketh repentance to salvation, not to be repented of: but the sorrow of the world worketh death.* Godly sorrow then in propriety of speaking, is not repentance, but works repentance, makes way for it, as the Needle for the Thread. This is called [u] *Renting the Heart.* Both this conviction and contrition may be observed in [x] *Peters* hearers, the *Jews*; They were convinced of the sinfulness of their sin, in betraying, and murthering of Christ: and they were contrite, *pricked in their hearts*, stabbed as it were, to the very Soul with grief for it. These the Preparatories to Repentance. 2. The Substance of Repentance hath in it three things, *viz. The Act, the Subject, and the Terms.* (1) The formal *Act* of repentance, it's a changing and converting. Hence so often set forth by turning

m Hos. 2. 6 7

n Luke 15 17, 18, 19

s Joh. 16 8, 9

t 2 Cor. 7 10

u Joel 2. 13

x Acts 2 36, 37

ing in Scripture; (y) *Turn thou me, and I shall be turned.* — *After that I was turned, I repented.* — [c] *Except ye be converted, and become as little Children.* — [d] *To turn them from darkness to light.* — This is the Act of Repentance wherein it consists. (e.) The *Subject* changed and converted, is both the sinners *Heart* and *Life*. First, his Heart, then his Life. First his Person, then his Practice and Conversation. (b) *Wash ye, make you clean,* There's the change of their Persons. *Put away the evil of your doings from before mine eyes, cease to do evil;* There's the change of their practise. So, (c) *Cast away from you all your transgressions, whereby ye have transgressed;* There's the change of the Life. *And make you a new Heart, and a new Spirit;* There's the change of the heart. 3. The *Terms* of this change and conversion, *From which*, and *To which*, both Heart and Life must be changed; *From sin to God.* The Heart must be changed from the state and power of sin: the Life from the acts of sin; but both unto God: The Heart to be under his power in a state of Grace: The Life to be under his rule, in all new obedience. (d) *To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God.* — (e) *Cease to do evil; learn to do well.* — (f) *Let the wicked forsake his way, and the unrighteous Man his thoughts: and let him return unto the Lord.* Thus of the Nature of true Repentance.

y Jer. 31 18, 19
c Mat. 18. 3
a Acts 26 18
b Is. 1. 16
c Ezek. 18 31
d Acts 26 18
e Is. 1. 16 17
f Is. 55. 7

3. **The Notes of true Repentance** follow. The *Nature of Repentance* thus described and opened, may be a rule of tryal; and that chiefly in three particulars, *viz. Conviction, Contrition, and Conversion.*

1. *Hast thou a true Conviction and sense of sin?* A true sight of sin, is the first step to Repentance. No man will come to the Physician, till he feel himself sick. To this effect, 1. *Art thou convinced and sensible of sins sinfulness?* (1.) How extreamly opposite and contrary sin is to God. (*g*) *God is light*, sin is darkness. (*h*) *God is life*, sin is death. God cannot do it in himself, nor endure it, or (*i*) *look upon it* with the least approbation in any of his creatures. Men become [*k*] *enemies in their minds against God through wicked works.* Yea (*l*) *the carnal minde is enmity it self against God.* (2.) How repugnant sin is to Gods holy, just, and good Laws. [*m*] *Sin is the transgression of the Law.* [*n*] *The carnal mind is not subject to the Law of God, nor indeed can be.* (2.) What power sin hath over thy self and every man by nature: It is [*o*] a *Law in my members*; A (*p*) *reigning King*; A [*q*] *bond of iniquity, &c.* (4.) In a word, how filthy, odious, foul, and abominable sin is in itself. Scripture in this respect resembles it to the (*r*) *Ethiopians* black *skin.* To [*s*] *the filth under the nails*, or *Arm-holes*, as the Greek word signifies: To the (*t*) *uncleanness* of a menstruous woman: To the filthiness of the (*u*) *Sodomites*: To the stinking putrified deadly stream

g 1 John 1. 5, 6
h Joh. 1. 4
Eph. 2. 1
i Hab. 1. 13
Tit. 1. 1.
k Eph. 4. 18
Col. 1. 21
l Rom. 8. 7
m 1 Joh. 4. 3
n Rom. 8. 7
o Rom. 7. 23
p Rom. 6. 12
q Act. 8. 23
r Jer. 13. 23
s Jam. 1. 21
t Zec. 13. 1
u Isa. 1. 10

x Rom. 3 13
y Rom. 3 13
z 2 Pet. 2 22
a Jam. 1. 21
b Gen. 3. 22, 23, 24
c Eph. 2. 1 2. 3. with 2 Tim. 25
d Gal. 3 10, 13.
e Rom. 8 22, 23
f Luke 15 32
John 3. 18, 26.
g Act. 8. 23
h Eph. 2. 12

stream of an (x) *opened grave*; To the (y) *poison of Asps* and *Serpents*: to the (z) *vomit of a dog*. To the *mire* and puddle *wherein a swine wallows*; yea it's called (a) *superfluity of naughtiness*, or (as the Greek signifies,) *the excrement of malice*. The Holy Ghost useth such course expressions in describing of sin, to let us see that no language is bad enough for it. Yea sin is far more ugly, black and filthy, then the Devil himself; for through sin he became a Devil so ugly and abominable. Art thou thus sensible of sins sinfulness, as the Glass of Scripture represents it? *Art thou convinced and sensible of sins mischievousness?* How it (b) cast *Adam* and all his posterity out of Paradise and Communion with God there, depriving all of Gods Image. How it makes all men by nature spiritually (c) *dead in sin*, slaves of *Satan*, *Children* of wrath, heirs of all Gods (d) curse and every moment liable to death temporal, spiritual, and eternal. How not only man but (e) the *whole creation groans under* the burden of it. How by reason of sin thou art naturally in a (f) *lost*, undone, *damned* state, in the very (g) *gall of bitterness*, being (h) *godless*, *Christless*, *and hopeless in this present world*, &c. Hast thou such apprehensions of sins mischief and danger, that thou seest plainly thou art but dead and damned wretch if thou get test not out of thy sinful state? &c. This is to be truly sensible of sin.

2. *Hast thou true contrition of heart*, and

godly sorrow for sin thus discovered? Art thou so sensible of thy sins, as that thine heart is broken with sighs and sobs, and thine eyes run down with tears? who can aright discern his sins, and refrain from sorrows?

Thou sayest, I mourn for sin: but how may I know that I mourn aright, and that my sorrow is not carnal, but godly sorrow? *Answ.* Thou mayest discover the truth of thy godly sorrow for sin by these particulars. 1. True godly sorrow is sincere. It is for sin, as it is sin specially. More for the sinfulness of sin, then for the dangerousness of sin. Hence the godly mourning Soul is most wounded for offending God, and piercing Christ by sin. For offending God; So *David* (i) *Against thee, thee only have I sinned, and done this evil in thy sight.* He had sinned also against *Uriah*, shedding his blood: against *Bethsheba*, violating her chastity: against the *Church*, giving them offence and cause of mourning: against the *enemies of God*, giving great occasion to them of blaspheming: and against *his own Soul*, wounding it with all this guilt, and doubtless he mourned for all these; but nothing so stabbed him to the heart, as that he had offended against such a God; For piercing Christ by sin. This also most deeply pierceth the Soul of him that mourns for sin. (k) *They shall look upon him whom they have pierced, and they shall mourn for him, and be in bitterness for him, &c.* For (l) *He was wounded for*

(i) Psal. 51. 4

(k) Zech. 12. 10, 11. Isa. 53. 5, 6.

for our transgressions, &c. What, (thinks the bleeding Soul!) were my sins the *Judas* that betrayed him, the *Pilate* that condemned him, the Nails, Spear, and Thorns that pierced him; the Gall and Vinegar given him to drink? him that so loved me as to pray, sigh, weep, bleed, and die for my redemption! Wee pbitterly for this, oh my Soul, let thine eyes run down with floods of tears. 2. True godly sorrow is great: the greatest sorrow in the world. Hence it's called, (*m*) *A Mourning as for an only Son: being in bitterness, as one that's in bitterness for his first born: A great mourning, as the mourning of* Hadadrimmon *in the valley of* Megiddo: *A mourning* * *apart.* All this to shew that godly sorrow for sin is beyond all worldly sorrow. When *Peter* wept for his sins, (*n*) *he wept bitterly.* True, there may be such a sudden push of wordly sorrow for a Wife, Child, &c. that may seem greater then godly sorrow: But this sorrow lasts not like godly sorrow. So godly sorrow is greatest *intensively*, for degree; or *extensively*, for continuance. A land-flood may have a greater stream for the present, then a Spring: but the Spring sends forth more waters, because it's still running. 3. True godly sorrow is penitential, it never leaves a man till it reform him of his sins. (*o*) *Godly sorrow worketh repentance not to be repented of, but the sorrow of the world worketh death.* Try now, is thy sorrow such a sorrow? Is it *sincere*? more

m Zech. 12 10, 11, 12

* *Ille dolet vere, qui sine teste dolet.*

n Mat. 26 75

o 2 Cor. 7 10

offending God, and wounding Christ, then for any other respect. Is it *transcendent*? canst thou mourn more for sin then any worldly occasion? Is it *penitential*? It hath never left thee, till it hath reformed thee. Doubtless this is true godly sorrow indeed.

3. *Hast thou a true change and conversion of thine heart and life from sin to God?* This the truth and life of Repentance, wherein it brings us to a converting change. Unchanged men are impenitent men. In repentance there's a double conversion and change wrought, *viz.* 1. *Of a mans heart and person.* 2. *Of his life and conversation.* His person and heart is brought to a new state. [p] *I'll take you a new heart and a new spirit*: His life and conversation is brought to a new course; [q] *That we should walk in newness of life.*

A mans person and heart is changed, when he is brought from a state of sin to a state of Grace. Now a man is brought from his carnal to a spiritual state; 1. When he is converted from the darkness of sin, ignorance, and spiritual misery, to the light of holiness, knowledge, and spiritual happiness. ——(r) *To turn them from darkness to light.* ——(s) *Ye were sometimes darkness, but now are ye light in the Lord.* 2. When he is converted and raised from death in sin, to life in Christ. ——(t) *You hath he quickned, who were dead in trespasses and sins wherein in times past we walked.* The Father said of the repenting Prodigal, (u)

That

p Ezek. 11. 19. & 36. 26.
q Rom. 6. 4.
r Acts 26. 18
s Eph. 5. 8
t Eph. 2. 1, 2
u Luke 15. 32

thy brother was dead, & is alive again; was lost, and is found. 3. When he is converted from the reign of sin and power of Satan to God and Christ; and brought under his dominion.

Acts 4. 26 18 — [x] *To turn them from the power of Satan unto God.* — (y) *Ye were the servants of sin, but yea have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness.* Now we are free from the reign of sin, (1.) When (z) *we obey it not in its lusts.* (2.) When *we yield not our members as weapons* or instruments *of unrighteousness unto sin.* And we are delivered from the power of Satan, (1.) When (a) *The Prince of the air works not in us, is in the children of disobedience.* (2.) When (b) *we are not lea captive by Satan at his will:* But resist him, and sight against him, (c) and yeild up our selves wholly as spiritual sacrifices to God. Try whether thine heart and person be thus changed from the state of sin to a state of grace.

y Rom. 6 17, 18

z Rom. 6 22, 13

a Eph. 2. 2

b 2 Tim. 2 25

c Rom. 12 1

A mans life and conversation is changed, when he is brought from a sinful to a gracious course. Now a man is then truly and effectually brought from a sinful to a gracious course of life; 2. When he converts from sin to Sanctity, sincerely. Forsaking sin, because it is sin, and contrary to God and his holy Law: following holiness for holiness sake, because it is most agreeable to God and his Will. As *Joseph* (d) *How shall I do this great wick-*

d Gen. 39 6

wickedness, and so sin against God? 2. When he converts from sinfulness to holiness of life, compleatly. He that hates sin, because sin, hates all sin: and he that follows holiness, because holiness, follows all holiness. [e] *Repent, and turn from all your transgressions.* — *Cast away from you all your transgressions.* — *As (f) obedient Children, not fashioning your selves according to the former lusts in your ignorance, but as he that hath called you is holy, so be ye holy in all manner of conversation.* Yea he that truly turns from all sin, turns from every special sin, whereunto he is inclined by Nature, Calling, or Temptation more peculiarly; [g] *I was also upright before him, and I kept my self from mine iniquity.* 3. When he turns from sinfulness to holiness of life, continually. Hypocrites though they seem to repent, yet they [h] *are again intangled and overcome of their corruptions, turning from the holy Commandment; as the Dog turneth to his own Vomit again, and the Sow that was washed to her wallowing in the Mire.* But the true Convert returns not to his Vomit, but becomes (i) *dead to sin, and alive to God through Christ.* Whereupon the Apostle thus argues; [k] *How shall we that are dead to sin, live any longer therein?* And where there's no *living in sin any longer*, there's a continual converting from sin to sanctity of life.

Both heart and life are converted truly unto God; 1. When we accept God as our God in Co-

e Ezek. 18. 30, 31.
f Pet. 1. 14, 15.
g Ps. 18. 22.
h 2 Pet. 2. 20, 21, 22.
i Rom. 6. 12.
k Rom. 6. 2.

Covenant, and we become his people, accord-
ing to the tenour of the New Covenant, [illegible]
was (l) formerly shewed. [illegible]. When heart and
life are acted, ruled and guided by God in-
wardly and outwardly by his Spirit and
Word. Then (m) *we yield our selves unto God, as*
servants of God. And, (n) being *led by the Spirit*
of God, we are the Sons of God. Gods (o) *Testi-*
monies also being our delight and Counsellors.
3. When heart and life tend to God as the
ultitude End. When our desires, love, delight
&c. are towards God more then to any thing
in Heaven or Earth. [p] *whom have I in Hea-*
ven but thee; and in Earth there is none that
desire besides thee. And when our hearts and
affections, desire, love, or delight in other
things in order and subordination unto God.
And when both heart and life, Persons and
Conversations are devoted unto God and to
his glory. [q] *Ye are bought with a price there-*
fore glorifie God in your body, and in your spirit
which are Gods. — (r) *None of us liveth to him-*
self, and no man dieth to himself. For whether
we live, we live unto the Lord; and whether we
die, we die unto the Lord; whether we live there-
fore or die, we are the Lords. This is to be truly
converted in heart and life from sin to
God.

IV. New OBEDIENCE, which is an immedi-
ate fruit & effect of *Repentance*, is another qua-
lification requisite in a worthy Communicant.

l *See the tryal of our right to the Lords Supper, by our interest in the New Covenant.*
m Rom. 6. 12, 16, 22.
n Rom. 8. 14
o Psal. 119 24
p Ps. 73. 25
q 1 Cor. 6 [illegible]
r Rom. 14 7, 8

And therefore in the next place consider; 1. *The necessity of it.* 2. *The Tryal of it.*

1. **The Necessity of New Obedience,** to qualifie a Christian for worthy communicating, appears divers ways. For,

1. Without true Obedience, (s) All outward Professions of Religion, seeming love to Gods Ordinances, and outward performances of services, are disregarded of God, as vain, hypocritical, and abominable. (t) *They profess that they know God, but in works they deny him: being abominable, and disobedient, and unto every good work reprobate.* Consequently, receiving of the Lords Supper will be in vain, without new Obedience.

(s) See Ezek. 33.31,32. 1 Sam. 15 22. Mat. 7 26, &c.
(t) Tit. 1. 16

2. The Lords Supper, being a token and Seal of the *New Covenant*, (u) *The New Testament in Christs blood:* is also a Bond and Obligation to (x) *New Obedience*, whereby we solemnly engage our selves to fear and obey God for ever, as his Covenant-people. And as oft as we renew the Lords Supper, so oft we renew this bond of Obedience; without true Obedience, communicating is but dissembling with God.

(u) 1 Cor. 11 25
(x) Compare Jer. 31. 33 34. and 32 38. 39, 40 with Ezek. 11. 19, 20 and 36. 26 27

3. In the Lords Supper we have a solemn Record and Memorial of the rarest and highest Obedience in the World, *viz.* The (y) Obedience of Jesus Christ the only begotten Son of God, and that to the Death, for our sakes. Such Obedience, of such a Person, to such a death, even the death upon the Cross, and

(y) Compare 1 Cor. 10 16. and 11 24, 25 with Phil. 1. 7, 8

all for such sinners as we are: How admirable and incomparable is that obedience! (x) *Christ here now is so obedient, that he lost his life, rather than he would lose his obedience.* Now, how can we think to meddle with this Memorial of Christs obedience for us, acceptably: unless we be truly obedient unto God in Christ proportionably? Or, what fellowship can obedience have with disobedience?

x Ita obediens fuit, ut vitam perdidit, ne obedientiam perderet.

2. **The Tryal and Examination of New Obedience** may be according to these properties of Obedience. True Obedience is, 1. *Conscientious.* 2. *Cordial.* 3. *Transforming.* 4. *Resolved.* 5. *Compleat.* 6. *Increasing.* 7. *Continuing.*

1. *True Christian-obedience is Conscientious.* Ariseth from a conscientious respect to Gods Command, and an awful filial fear of God commanding. (a) *The end of the Commandment is Love, out of a pure Heart and a good Conscience.* Such the ground of *Noah's* obedience, who (b) *being warned of God touching things not seen as yet, moved with fear, prepared an Ark.* Such *Abraham's*, who (c) *followed God, not knowing whither he went*; meer Conscience and awe to Gods call and command, made him obey. Such *David's*; (d) *Mine heart trembleth for fear of thee; and I am afraid of thy judgements. —— Mine heart standeth in awe of thy word.* Dost thou obey in an holy awe and Conscience to Gods commands, though thou hast no other motives to obedience?

a 1 Tim. 1 5.

b Heb. 11 7

c Heb. 11. 8

d Psal. 119 120, 161

2. *True*

2. *True Obedience is Cordial, hearty, and affectionate.* Not an out-side, but an in-side Obedience also; not a meer superficial and complemental shew; but a reality, flowing from the inward frame of the Soul, and the very heart-root. (e) Arising from the Inscription of the Law in the heart. (f) *I delight to do thy will, O my God, yea thy Law is within mine heart.*—[g] *Ye have obeyed from the heart that form of Doctrine which was delivered you.* Is thine obedience from the heart-root?

But how shall I discover whether my obedience be cordial and hearty?

Answ. Thou mayest discover the heartiness of thine obedience, 1. By thy willingness to it. The Heart makes a Man a Voluntier, ready and forward to all duties and performances. (h) *Thy People shall be willing in the day of thy power.* — (i) *If ye be willing and obedient.* — [k] *I made haste, and delayed not, to keep thy Commandments.* 2. By thy chearfulness in it. What is done heartily, is done chearfully, delightfully. [l] *I delight to do thy will, O my God, yea, thy Law is in my heart.* [m] *This is love, that we keep his Commandments, and his Commandments are not grievous.* Job was so hearty in obedience, that he esteemed Gods (n) *word more than his necessary Food.* Christ so delighted in obedience, that he said, [o] *My Meat is to do the will of him that sent me, and to finish his work.* Dost thou go as cheerfully to the doing of Gods Will, as to thy Meat and

e Ezek. 11 19, 20, and 36. 26, 27
f Ps. 40. 8
g Rom. 6 17
h Ps. 110. 3
i Isa. 1. 19
k Ps. 119 60
l Ps. 40. 8
m 1 Joh. 5 3
n Job. 23 12
o Joh. 4. 32 34

Drink when thou art hungry? 3. By thy grie
at contrary courses of disobedience in others
and failings of Obedience in thy self. Thus
Paul, finding that (p) *when he would do good, evi*
was present with him: and that, however *he de*
lighted in the Law of God touching the inwar
Man, yet he saw another Law in his Members
rebelling against the Law of his mind, and bring
ing him into captivity to the Law of sin; H
hereupon thus laments his failings; *O wretch*
ed Man that I am, who shall deliver me from th
body of this death! And as *Paul* grieved at hi
own failings of Obedience: So *David* at other
disobedience; (q) *Horrour hath taken hold upo*
me, because of the wicked that forsake thy Law
— And again, *Rivers of water run down min*
Eyes, because they keep not thy Law. If thus tho
art willing to Obedience, cheerful in it, an
grieved for failings; thine Obedience is cor
dial, sincere, and acceptable to God.

3. *True Obedience is a transforming Obedi*
ence, mightily altereth and changeth a Ma
from Impurity to Purity, from Sin to Sanctity
from Sodomites to Saints, &c. (r) *As obedien*
Children, not fashioning your selves according t
the former lusts in your ignorance; but as h
which called you is holy, so be ye holy in all ma
ner of conversation. Otherwise, as *Samu*
said to *Saul*, when he bragged of his Obed
ence: (s) *What meaneth then this lowing of t*
Oxen, and bleating of the Sheep, &c? so it m
be said to all dissemblers in Obedience. A
yo

p Rom 7 21, 22, 23, 24

q Psal. 119 53. 136

r 1 Pet. 1. 14 15

s 1 Sam. 15

you obedient? What meaneth then the noise of your prophanation of Sabbaths, of your swearing, drunkennes, uncleannes, &c?

4. *True Obedience is a fixed and resolved Obedience.* Like *Davids* Worthies, will break through an Host of *Philistines*: through an Army of difficulties, impediments, and discouragements to the contrary. For,

No contrary commands of Man shall deter the truly obedient from their duties. They will (t) *obey God, rather than Man*: when both cannot be obeyed, without crossing each other. t Act. 4. 19 and 5. 29

No stream of the Multitude, or current of corrupteſt times wherein they live, shall bear them down from their Obedience. (u) *Joshuah and his House will serve the Lord*, though all *Israel* should serve Idols. And *Noah* was (x) *upright with God*, when the whole World was overspread *with violence*, and *all flesh had corrupted his ways.* u Josh. 24 15

x Gen. 6, 9 and 7. 1

No worldly profits, advantages, or priviledges shall bribe them from their Obedience. [y] *Abraham* will obey and *follow God*, though he forsake all the benefits and contentments of his Native Countrey, and of his Fathers House; not knowing where his Lot should fall. y Heb. 11 8

No carnal disputes of reasonings with flesh and blood shall dissuade them. (z) *Noah* might have raised many Objections against that strange attempt of building an Ark, a work of 120. Years continuance; but *Noah* waves z Heb. 11 7

disputing, and falls to building his Ark, which God commanded. (a) *Paul* lately a Persecutor, and but newly converted, receives command to be a Preacher to the Gentiles; *immediately he conferred not with flesh and Blood*, (though he might have made multitudes of objections) but went into *Arabia*, and fell close to his Masters work.

a Gal. 1. 15, 16, 17

No flood of natural affections (which oft-times prove most dangerous stumbling-blocks to well-doing) shall drown, or conquer their obedience. As in (b) *Abraham*; when *Sarah* desired him but to cast out *Ishmael* the Son of the Bond-woman, the thing was grievous in his eyes: yet when God commands him to sacrifice *Isaac* as a burnt-offering, (though the Son of the Free-woman, his only Son, the Son of his old age, his Son whom he loved, the Son of the Promise, in whom all the Nations of the Earth should be blessed:) he goes about it readily, and (never acquainting *Sarah*, lest she should hinder his obedience,) he travelled three days journey to effect it.

b Gen. 22 throughout with Heb. 11. 17, 18, 19

Thus the (c) *Levites* did execution, according to Gods Command by *Moses*, upon them that had sinned in the Idolatrous Calf of *Aaron*, without favour or affection to Brethren or Kindred. Hence *Levi* is so commended: (d) *who said unto his Father, and to his Mother I have not seen him; neither did he acknowledge his Brethren, nor know his own Children; for they have observed thy word, and kept*

c Exod. 32

d Deut. 33. 9

kept thy Covenant. Natural affection is strong; but supernatural obedience is stronger.

Finally, no terrours of threats, reproaches, afflictions, bonds, imprisonments, or death for obedience, shall deter and fright them from their obedience. *Paul* (*e*) professes to worship God according to the way of Christianity, though it was reproached with the Brand of *Herisie.* (*f*) *The Holy Ghost in every City, witnessed that bonds and afflictions abode* Paul; yet saith he, *None of these things move me, neither count I my life dear unto my self, so that I might finish my course with joy, and the Ministry which I have received.* And when for fear of bonds, Paul was importuned with tears not to go up to *Jerusalem*: He answereth, (*g*) *What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at* Jerusalem, *for the Name of the Lord Jesus.* And when those (*h*) three heroick-spirited *Jews* were threatned by King *Nebuchadnezzar* to be cast alive into the burning Furnace, seven times hotter than usual, if they would not worship his golden Image; they answer, *Our God whom we serve is able to deliver us from the burning fiery Furnace, and he will deliver us out of thine hand, O King. But if not, be it known unto thee, O King, that we will not serve thy Gods, nor worship the golden Image which thou hast set up.* Their bodies shall rather burn to Ashes, then they will

e Acts 24 14

f Acts 20 23, 24

g Acts 21 12, 13

h Dan. 3. 14 10, 19

(contrary to Gods command) bow to his Idols.

Hast thou now such a well-resolved Obedience?

3. *True Obedience is compleat.* It's compleat two ways, *viz.* 1. *Partly* in respect of the *subject*, or heart-obeying. A Man truly obedient, obeys with an entire heart, and perfect spirit: [i] *I will keep thy Precepts with my whole heart.* 2. *Partly* in respect of the *object*, or Commandments obeyed. A Man truly obedient doth not indent, pick and choose: These commands he will obey, not those; the first Table, but not the second, *&c.* but will obey all, will have a respect and a regard to all. As (k) *Caleb* and *Joshuah*, who *followed the Lord fully.* They were thorow-paced in their Obedience. And as *David* (l) *Then shall I not be ashamed when I have respect unto all thy Commandments.*

i Ps. 119 35.69

k Num. 14 21, & 32 12 Deut. 1.36 Josh. 14.8 9.14 l Ps. 119.6

6. Finally, *True Obedience decays not, but is growing, and lasting.* Growing, as in *Thyatyra*, whose (m) *last works were more than the first.* Lasting also, and constantly continuing; as in *David*, (n) *I have enclined mine heart to do thy Statutes alway even unto the end.---My Soul breaketh for the longing that it hath unto thy judgements at all times.* ——— *Teach me, O LORD, the way of thy Statutes, and I shall keep it unto the end.* False Obedience decays and dies. Thus thou mayest try the truth of thine Obedience.

m Rev. 2 19

n Ps. 119 112 20 33

V. LOVE

V. LOVE is another ſpecial qualification of a worthy Communicant, fitting for due receiving of the Lords Supper. Touching which we ſhould aforehand examine our ſelves. Now becauſe in this Ordinance we have (o) Communion, not only with Chriſt, as our Head, but alſo with one another, as fellow-members: Therefore we are to be furniſhed with, and to examine our ſelves of a twofold love, *viz.* 1. *Love to Chriſt.* 2. *Love to Chriſtians.* (o) 1 Cor. 19 16, 17

1. **Love to Chriſt.** Touching which conſider diligently: 1. *The need the Communicants have of it.* 2. *The tryal they may make of it.*

1. *The neceſſity of our true love to Chriſt*, before we communicate, and as a qualification for receiving the Lords Supper, appears upon theſe following conſiderations.

1. They that do not truly love Jeſus Chriſt, are under one of the heavieſt and bittereſt curſes of God in the whole Bible. (p) *If any man love not the Lord Jeſus Chriſt, let him be Anathema Maranatha.* Herein note, 1. The ground or cauſe of this curſe; The *not loving of Jeſus Chriſt.* He ſaith not, if any man hate the Lord Jeſus Chriſt, or reproach him, and blaſpheme and curſe him, or perſecute him, &c. but that which is far leſs, *If any man Love him not.* The bare want of this affection to Chriſt, is enough to ſepe-rate from Chriſt. 2. The nature of the curſe, (p) 1 Cor. 16 22.

Let

Let him be Anathama Maranatha. These two words are of two several Languages, both denoting a curse; To intimate, this is a doudle, a peremptory and bitter curse: as [q] *Pharoahs dreams* were doubled for the greater certainty. *Anathema* is a Greek word, and elsewhere is translated, *Accursed*: (r) *If any man preach any other Gospel to you, — let him be Anathema*; or, *let him be accursed*; as if he should say, *Let him be devoted*, viz. *to the devil, and seperated from Christ and his Churches Communion. Maranatha*, some learned Writers take (as * *Beza* observes) to be a Syriack word. **Calvin* seems not so well satisfied with their judgment. * Others count it a *Chaldee* word, yet used in Hebrew, and known familiarly even among the Greeks. It seems to be compounded of three words *Mara na atha*, that is, *Our Lord cometh.* As intimating that such as were under this curse, were given up and reserved to the Lords coming, to be judged by him. That they are to expect nothing but the terrible coming of Christ to take vengeance of them. And that Prophecy of *Enoch* seems to allude to some such curses (s) *Behold, the Lord cometh with ten thousands of his Saints, to execute judgment upon all, and to convince all that are ungodly among them, &c.* * *Beza* thinks this answers to the heaviest curse among the Jews; They had divers degrees of Excommunication: first their נדוי *Nidui.* Secondly, the חרם *Cherem*, that is,

[q] Gen. 41 32.

[r] Gal. 1. 8, 9.

* *Bez. Annot. in* 1 Cor. 16 22.

* *Bez. Annot. in* 1 Cor. 16 22.

* *Calv. Com. ibid.*

* *Buxtorf. Lexic.*

[s] Jude v. 14, 15

* *Elias* in *Tishbi.* saith, That there were three kinds of Excommunication, *Niddui, Chreddui, Cherem*, and *Schammata. Niddui*, is a casting out: but if he be not converted they smite him with *Cherem*: and if neither make

ia, *Anathema*. This their *Cherem* was either the simple and single *Anathema*: or their שמתא *Schamata*, or *Maranatha*. *Paul* therefore not contenting himself to say, *Let him be Anathema*, he adds, *Maranatha*, to denote the vehemency and grievousness of the curse. Oh what a terrible curse is this! 3. The extent of this curse, *If any man*. As if he said, let it be to who it will that loves not Christ, *Jew or Gentile*, bond or free, Master or servant, rich or poor, young or old, King or Beggar, that loves not Christ, (understand it especially of them within the visible Church) let him be utterly accursed. Now if the Non-lovers of Christ be thus under this curse, how can they possibly come to the Lords Supper, so remaining without true love to Christ, but be abominable to him?

him repent, they *schammatize* him

One saith That our Suspension from the Sacrament answereth to their *Niddui* Our Excommunication to their *Cherem*, And the *Anathema Maranatha* to the *Schammata*

Corn. Bertam de Rep. Ebra. c. 7.

see Mr. G. Gillespie's *Aaron's Rod, &c. Book ch. 4. p. 44, 45, &c.*

2. The Lords Supper is a sweet love-token betwixt Christ and his Church: Christ and his Members. Herein they mutably seal up their reciprocal affections to each other. What love doth Christ herein signifie, seal, and exhibit to us; As is every way evident. The time of instituting this Ordinance speaks love: It was (*t*) *in the same night in which he was betrayed*. How warm were his affections even then to us, when within a few hours after that, he was to pour out his warmest Hearts Blood for us? even then he was so mindful of his Church, as to leave her this farewel-Token, and Legacy of his Love;

1 Cor. 11 23.

that

that she might never forget his love. 2 The mysteries tendred in this Ordinance speak love. Here's *Christs Body*, not whole, but broken; *Christs Blood*, not as in his veins, but shed and actually severed from his Body; and these represented under the familliar elements of Bread broken, and Wine severed from the Bread: And all this for us sinners. What (*u*) greater love can be imagined then to die for sinners? 3. The benefits intended us by this Ordintnce also, speak love abundantly. For, why was it appointed? But for nourishing our Faith, and all the Graces of the inward man; for assuring of the remission of our sins; for stablishing our interest in the New Testament, and all its promises and privileges; for endearing us more and more to Christ, and to one another in spiritual Communion; and for perpetuating the memorial of Christs death, and love to us, till his second coming? O what a torrent of love flows towards us from Jesus Christ, in this sacred channel of the *Lords Supper*! Now shall we come to Christs *Banquet of love*, his true *love-feast* indeed, and have no *love* to Christ? Shall Christ come to seal such love to us: and shall not we reciprocally seal love to him; Surely then we shall be but dissemblers and *Judas*'s when we come to his Table.

a Rom. 5. 6
John 3. 16
Rom. 8. 32
1 Joh. 3. 16

Thus of the necessity of our true love to Christ, for worthy communicating.

2. *The Tryal and Examination of the truth of*

our

our love to Chriſt, may be diſpatched, 1. *By the grounds.* 2. *By the degrees.* 3. *By the properties of true love to Chriſt.*

1. The grounds and cauſes of our true love to Chriſt, are eſpecially theſe three, *viz.* 1. *Chriſts Amiableneſs.* 2. *Faith in him.* 3. *Experience of him.*

(1.) The Amiableneſs and Lovelineſs of Chriſt, is that attractive loadſtone that draws the hearts and affections of his people after him. Chriſt is moſt lovely, both in his perſon, offices, and the benefits of his offices. He is (*x*) *fairer then the ſons of men, grace is poured into his lips.* --- (*y*) *As the apple-tree among the Trees of the Wood: So is Chriſt among the Sons.* --- (*z*) *He is the Roſe of Sharon*, the faireſt: *The Lilley of the Valleys*, the ſweeteſt. --- (*a*) *He is white and ruddy, the chief among ten thouſand.* See there how admirable the Church paints him out, and concludes with theſe words, (as if all particulars came ſhort of him,) *His mouth is ſweetneſſes, yea, whole he is delights*, (as the Hebrew phraſe ſignifies,) *This is my beloved, and this is my friend, O daughters of Jeruſalem.* Now as lovelineſs breeds and enciteth love: ſo Chriſts moſt of all; Becauſe his lovelineſs ſurpaſſeth all. No ſooner had the Church deſcribed and laid open Chriſts beauty and lovelineſs to the daughters of *Jeruſalem*, but preſently they are taken and enflamed with him: and they enquired after him; [*b*] *whither is thy beloved gone?*

x Pſ. 45. 2
y Cant. 2. 3
z Cant. 2. 1
a Can. 5 10. to the end.
b Cant. 6. 1

gone? O thou fairest among women, whither is thy beloved turned aside? that we may seek him with thee. Dost thou love Christ for his loveliness? not for his loaves, or for his Bag, or for the worldly advantages thou mayest have by him; but for his excellency, beauty, amiableness, &c. This is to love Christ aright, for this is to love Christ for Christ, this is to love Christ for himself.

(2.) Faith in Christ is another cause of true love to Christ. *Peter* speaking of Christ saith, (c) *whom having not seen, ye love: in whom, though now ye see him not, yet believing ye rejoyce with joy unspeakable, and full of glory.* Seeing breeds loving, but here's a loving without corporal seeing: A loving of Christ which ariseth from believing in him; And such a loving as increaseth to rejoycing, and that rejoycing both unspeakable and glorious. Faith sees not at all: and yet best of all. Not at all, *corporally*; best of all, *spiritually*. Faith sees Christ enthroned at Gods right hand, sending down his Spirit, ruling all things for his Churches good, preparing Heaven for us, and hastening to come to judgment, and fetch his Church and Members home to himself, to be ever with the Lord, Christ was always lovely even in his Humiliation: But thrice so lovely now in his exaltation. Faith eyes this invincible lovelineſs of Christ clearly: and draws the Heart to love him entirely.

(c) 1 Pet. 1. 8

(3.) Ex-

(3.) Experience of Christ, or experimental acquaintance with him, enkindleth true love unto him. A spiritual savour of Christs fragrancy, a spiritual taste of his sweetness: is enough to ravish the Soul with him. (d) *Because of the savour of thy good ointments, thy Name is as ointment poured forth, therefore do the Virgins love thee.* Christs *good ointments*, are the graces and gifts of the Spirit, wherewith as Mediatour he was (e) *anointed above all his fellows*, which oyl of gladness in some sort runs down to all his Members, yea, to the very border of his Garment. His *Name* is either (f) Doctrine, or any other Attributes, Titles, &c. of Christ, whereby he makes himself known, as a Man is known by his Name. Now these *ointments poured forth*, made known, do send abroad such a sweet sent and savour of Christ, that all who experimentally savour them indeed, cannot chuse but love Christ with a chaste Virgin-love. The Church saith, (g) *I sate down under his shadow with great delight, and his Fruit was sweet unto my taste. He brought me to the banquetting-house, and his banner over me was love.* (Here's her heavenly experiences of Christ.) *Stay me with Flaggons, comfort me with Apples, for I am sick of love.* Here's her love to Christ flowing from that experience. Yea, she is so transported with love to him, that she calls hastily for cordials to keep her from fainting, and swooning, being love-sick for Christ.) Thus the Penitent Wo-

d Cant. 1. 3.

e Psal. 45

f Compare Isa. 42. 4 with Mat. 12, 21

g Cant. 2. 3, 4, 5

Woman in the Gospel had much experienc
of Christs rich Grace and Mercy to her in pa
(h) Luk.7.38 doning her many sins; therefore (h) *she love*
him much, and she testified it most affectionat
ly; she *stood at his Feet behind him weeping, a*
began to wash his Feet with Tears, and did wi
them with the Hairs of her Head, and kissed
Feet, and anointed them with ointment. But
Pharisee, that at that time had invited Chri
having no such spiritual experience of Chri
testified no such love to Christ. Christ sai
(i) Ver. 44 45,46,47 to him; (i) *Simon, seest thou this woman?*
entred into thine House, thou gavest me no Wat
for my Feet; but she hath washed my Feet wi
Tears, and wiped them with the Hairs of he
Head. Thou gavest me no kiss, but this wom
since the time I came in, hath not ceased to k
my Feet. Mine Head with Oyl thou didst not
noint; but this woman hath anointed my Fe
with Oyntment. Wherefore I say to thee, h
sins, which are many, are forgiven: For she l
ved much. Without spiritual experience
Christ, who can love him? And who c
choose but love him, that have true experien
of him?

Doth thy love to Christ arise from th
grounds? Thou lovest Christ, because *he*
lovely; because *thou believest in him*; becau
thou hast such experience of him This
well-grounded love to Christ.

2. The Degrees, or Gradual steps, by whi
our true love to Christ riseth, and by which

may be tryed, are principally these three, viz.
1. *A Benevolent affection, or Good-will to Christ.*
2. *A fervent desire, and longing after Christ.*
3. *A contented Acquiescence, or Delight in Christ.*

(1.) *A Benevolent affection, or Good-will to Christ,* is a first degree of love to Christ. Christs excellency and loveliness aright apprehended makes us have high and precious thoughts of him, and bear great good-will to him, to his Glory, to his Truth, to his Cause, to his Ordinances, to his Church, &c. to have them advanced, promoted, and exalted every where. Yea, makes us content to be abased, that Christ alone may be exalted; to be disgraced, that Christ alone may be honoured; to be eclipsed, that Christ alone may shine; to be as nothing, that Christ alone may be all. Thus *John* Baptist testified his love and respect to Christ, when the Jews came to *John*, and seemed to be troubled that Christ should be so followed. (k) *Rabbi, he that was with thee beyond Jordan, to whom thou bare'st witness, behold, the same baptizeth, and all men come to him.* Hereupon *John answered*, to this effect; (l) That Christs authority was from *Heaven*; That himself was not the Christ, but his Harbinger sent before him. That Christ was *the Bridegroom*, and *John* but the *Bridegrooms friend, rejoicing greatly at the Bridegrooms voice.* That Christ must *increase*: himself must *decrease*. That Christ *coming from above*, from

k Joh. 3. 26.

l Joh. 3. 27 to 32.

heaven, *is above* all: himself being *of the earth is earthly, and speaketh of the earth.* Thus *Nicodemus*(*m*) though a stranger to the mystery of Regeneration, yet having some seeds thereof sown in his heart, expresses his benevolent affection to Christ, *in that he came to Jesus by night*, acknowledging him to be *a Teacher come from God*, because of his Miracles. Thus *Paul* shewed his good will to Christ, counting(*n*) all his Pharisaical excellencies and perfections loss, yea and *all things but dung, for the excellency of the knowledge of Christ*, and *for the winning of Christ.*

(*m*) Joh. 3. 1, 10, 12

(*n*) Phil. 3. 7, 8, 9.

(2) *A fervent desire and longing after Christ* is a second degree of true love to Christ. Love pants after enjoyment of the object beloved: so love to Christ breaths after union to him, and more full communion with him. This is called *love of union*, as the former *love of benevolence* or *well-willing.* Thus the Church of the Jews loving Christ, longs for his incarnation and the sweet kisses of his Gospel-doctrine and dispensation; (*o*) *Let him kiss me with the kisses of his mouth: for thy love is better than wine.* And again, (*p*) *O that thou were as my brother, that sucked the Breasts of my mother!* that is, O that thou wert as my natural brother, revealed in humane nature! And because her love to Christ was impatient of delay, and thirsting after full enjoyment of him in heaven, she cries to him, (*q*) *Make haste my beloved, and be thou like to a Roe, or to*

(*o*) Cant. 1. 2

(*p*) Cant. 8. 1

(*q*) Cant. 8. 14

your

young Hart upon the mountain of spices. Make all haste upon the heavenly mountains, to come and fetch me home to thy self, that I may ever be with the Lord. And it is the periphrasis of Christs lovers, [r] *that they love his appearing*; they love and long for his coming to judgment; (s) *The Spirit and the Bride say come.* —— *Christ saith, Surely I come quickly.* Every true Christian answers in the desires of his Soul, *Amen. Even so come Lord Jesus.*

(3) *A contented Complacency, and satisfied delight in Christ enjoyed* is the third and highest degree of love to him. And as the enjoyment of Christ is more or less perfect: proportionably the complacency or resting satisfied in him is more or less compleat. There's true delight in Christ enjoyed in this life: full delight in Christ enjoyed in heaven. When the Church after a desertion, found Christ again, how was she contented and satisfied with him! She saith; (t) *I found him whom my Soul loveth: I held him and would not let him go, until I had brought him into my mothers house, and into the Chamber of her that conceived me. I charge you, O ye daughters of Jerusalem, by the Roes and by the hindes of the field, that ye stir not up, nor awake my love, till he please.* Having regained Christ, she holds him fast in the arms of her affections, she brings him into the chambers of more intimate communion, she forbids all disturbance to her enjoyment of him. All which express her Com-

r 2 Tim. 4. 7

s Rev. 22. 17, 20.

t Cant. 3. 1, 2, 3, 4, 5

placency and sweet contentment in him: n restless desires were now stilled and satisfie And after another desertion, finding Chri she thus declares her acquiescence in hi found; (u) *I am my beloved's, and my beloved mine.* As if she had said, Now that I ha found Christ whom my Soul loves, I have e nough, my Heart is filled brim full with hi I desire no more.

u Cant. 5 Compared with Cant 6.3.

Hast thou now such *A good-will to Chri* Such a *fervent restless desire* after him, th thou mayest enjoy him: and such an *Acq escence, Complacency* and *satisfying delight* the enjoyment of him? how can this be othe than sincere love to him?

3. Finally, the Properties of true Love Christ are the best way whereby you may e amine your Love unto him. True Love Christ is, 1. *Obediential.* 2. *Transcende* 3. *Breathing after more evidense and assura of Christs love.* 4. *Accepting Christs rebuk* 5. *Sincere.* And 6. *Constant.*

(1) *Obediential.* True love to Christ, mak obedient to Christs commands in his Wor yea to all his commands. Christ saith: (x) *If love me keep my Commandments.* And aga (y) *He that hath my Commandments, and kee them, he it is that loveth me.* And farther, (z) *ye keep my Commandments, ye shall abide in love; even as I have kept my Fathers Comma ments, and abide in his love.* ——— *Ye are Friends, If you do whatsoever I command*

x Joh. 14 15
y Verse 21
z Joh. 15 10, 14.

W

What Child can truly love his Father, what Servant his Master, &c. but he will be obedient to him? What Christian can truly love Christ, but he will chearfully and universally obey Christ? (k) *The love of Christ constrains us*, saith the Apostle. Both Christs love to us, and our love to Christ, compel us with such a sweet force, that we obey him, & cannot chuse but obey him. Dost thou thus obey Christ and keep all his Commandments? then thou truly lovest him. But contrariwise they who are not obedient and subject to Christ, are far from loving Christ indeed. Christ counts *them his enemies, that would not have him to reign over them.* And saith; (c) *He that loveth me not, keepeth not my sayings.*

(2) *Transcendent.* True love to Christ transcendeth and surpasseth all other love. The love of Father, Mother, Wife, Son, Daughter, Brother, Sister, yea and of a mans own life also must give place to this love of Christ. Christ must be loved above them all; yea, all they must be *hated in comparison* of Christ. Christ himself saith; (d) *He that loveth Father or Mother more then me, is not worthy of me: and he that loveth Son or Daughter more then me, is not worthy of me. And he that taketh not his Cross, and followeth after me, is not worthy of me.* And elsewere; (e) *If any man come to me, and hate not his Father, and Mother, and wife, and Children, and Brethren, and Sisters, yea and his own life also, he cannot be my Disciple. And*

k 2 Cor. 5. 14

c Luk. 16 14. 27
c Joh. 14. 24

d Mat. 10. 37, 38

e Luk. 14 26, 27, 33 34

whosoever doth not bear his cross and come after me, cannot be my disciple. Not that we must *properly* hate our allies and life; but *comparatively* we must hate them; that is, we must love them less then Christ. Christ must sit in the throne of our hearts and affections, and all these must sit below at his footstool. Thus tho' Martyrs are commended, that for the love of Jesus, (f) *They loved not their lives unto the Death.* Excellency *Ignatius*, * *Now begin I to be a disciple. I zealously affect nothing of visibles or invisibles, that I may obtain Jesus Christ. Let fire, and the cresses, and the joyntrising up of wild beasts, the dissections, seperations, dissipations of my Bones, cutting in pieces of my members, dissolution of my whole body, and the punishment of the Devil come upon me, only that I may win Jesus Christ.* Notably *Paul*, (g) *I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.* Dost thou bear such fervent, transcendent, warm affection to Christ, that thou wouldst be content to part withall, rather then part with him?

(f) Rev. 12 11

* Ignat. Ep. ad Roman. p. 86 Edit Oxon 1644.

(g) Acts 21 13

(3.) *True love to Christ, breaths after more assurance and evidence of Christs love to the Soul.* They who dearly love Christ, long to have Christs love more confirmed, sealed, and manifest to them. A true taste thereof is so sweet and so pleasant: they desire a full draught. A glimpse of it is so delectable, they desire still a fuller view, and manifesta-

tion,

tion. The more they love Christ the more they desire to be loved of Christ. And they have a kinde of holy jealousie, lest Christ should not love them so as they desire. Love is a greedy affection still coveting after more love, Thus the Church saith to Christ, (*b*) *Set me as a seal upon thine heart, as the seal upon thine arm: for love is strong as death, jealousie is cruel as the grave, the coals thereof are coals of fire, which hath a most vehement flame.* Here's her request, and the reason of it. Her request, To be *set as a seal upon his heart and arm.* (*i*) *Sealing* is for ratification, confirmation or sure making of any thing. *Setting the Church as a seal upon Christs heart and arm*, seems to imply, A confirming and stablishing of her in Christs inward affection, and his outward expression or manifestation thereof to her, This probably alludes to the High Priest of old, who did (*k*) *bear the names of Israel engraven on stones upon his heart and boulder for a memorial before the Lord.* She desires that she may be deeply engraven in Christs heart, in Christs love, and may be assured hereof also by the expression of his love to her. Here's her request. The reason of her request is drawn from the vehemency of her love to Christ, ready to overcome her, as death; to swallow her up, as the grave: and to consume her, as a burning flame: if Christ do not support and comfort her with his love, bring her closer to his heart, and manifest

b Cant. 8. 6

i 2 Tim. 2 19. Neh. 9. 38 Rom. 4. 11

k Exod. 28 11, 12, 21 29.

his affection to her. She should even die and perish through love, if she might not be beloved. Dost thou thus long to be *set as a seal upon Christs Heart and Arm*, through thy love unto him.

(4) *True love to Christ accepts of his rebukes*, *Peter* had thrice denyed Christ a little before his death; Christ appearing to his Disciples after his resurrection, (l) thrice asks *Peter*, *lovest thou me?* By this *threefold question*, secretly (as it were) reproving *Peter his triple denial*, and giving *Peter* occasion to testifie his repentance by his *thrice professing his love to Christ*, whom he had *thrice professedly denied*. As *Augustine* saith, * *A threefold Confession is added to his threefold Denial; that his tongue might not less serve his love, then his fear.* —— *He was puffed upon by presuming, cast down by denying, purged by weeping, proved by confessing, and crowned by suffering.* Now *Peter* thus *proved*, and tacitely *reproved*, yet hates not Christ reproving, but loves him, and thrice professes his love to him, twice appealing to Christ (who knew his heart) in these professions. Thus he accepts his rebukes, but they that cannot bear Christs rebukes, thereby they testifie their hatred to Christ.

l Joh, 21 15, 16, 17

* Reditur negationi trinæ trina confessio, ne minus amori lingua, serviat, quam timori; & plus vocis elicuisse videatur mortimminens, quam vita præsens. —— Hinc invenit exitum ille negator & amator, præsumendo elatus, negando prostratus, flendo purgatus, confitendo probatus, patiendo coronatus hunc invenit exitum, ut pro ejus nomine perfecta dilectione moreretur, cum quo se mortuorum perversa festinatione promiserat. Aug. Tract. 123. in Evan. Joan. pag. 566. A. C. Basil. 1569.

Christ

Christ said to his unbelieving brethren, *The world cannot hate you, but me it hateth, because I testifie of it, that the works thereof are evil.* Joh. 7. 7

(5) *Sincere.* True love to Christ is upright, (m) *without guile*, dissimulation or hypocrisie. (n) *The Virgins love thee.* They love Christ with chaste, undefiled, undivided Virgin-affections. And again (o) *The upright love thee.* Hebr. *uprightnesses love thee, Uprightnesses*, being put for *upright ones*: The abstract for the concrete. Or, *they love thee in uprightnesses*, that is, *most uprightly*; As the Hebrew may bear, and the margin in our English Bibles intimateth. Thus *Peter* evidenced the integrity of his love to Christ, when he even appealed to Christ himself, that he loved him, (p) *Thou knowest all things, thou knowest that I love thee.* the Elect love Christ for himself, for his (q) odoriferous oyntments, for his fragrant name: therefore they love him sincerely. The love that carnal men bear to Christ, is for carnal respects, (r) *for his loaves, &c.* or they love him only in word and tongue, in form and complement, as *Judas* when he kisseth him: but they love him not really and cordially in Deed and in Truth.

(6) Finally, *Constant.* True love to Christ is a long-lasting, ever-living, and continuing love. Not like *Jonas* his gourd, that comes up in a night, and vanishes in a night; but like heart of Oak or Cedar, not subject to putrefaction

m Joh. 7. 7

n Cant. 2. 3

o Cant. 1. 4

p John 21. 16, 17.

q Cant. 1. 3

r Joh 6. 26

Eph. 6. 24 faction, (s) *Grace be with all them that love the Lord Jesus Christ in corruption.* For so the Greek word may, (as *Beza* observes) be more exactly translated, then, *In sincerity.* Whereby the Apostle intimates that true love to Christ is not liable to corruption, putrefaction or decay: but still continues constant. Yea the flames of true love to Christ are so hot, that no waters of affliction can quench it, no floods of persecution can drown it. (t) *The coals thereof are coals of fire, which hath a most vehement flame, Many waters cannot quench love, neither can the floods drown it.* Persecutors have taken away the *Martyrs lives for Christ*, but could never destroy the *Martyrs loves to Christ.* Therefore that love to Christ, that fadeth and dieth, especially when trouble and persecution ariseth because of the Gospel, like the withering affections of the (u) *stony ground-hearers*, is but a counterfeit love, a meer empty shadow that vanished away.

Bez. Annot. in loc. ἐν ἀφθαρσίᾳ.

t Cant. 8. 6, 7.

u Mat. 13 12. Luk. 10, 13

By these properties, thou mayest discover thy love to Christ.

II. **Love to Christians** is another branch of that love which is requisite as a previous qualification, fitting persons for worthy receiving of the Lords Supper, and to that end to be examined before we come. Touching this note, 1. *The necessity of it.* 2. *The tryal of it.* 1. The necessity of love to Christians, of Brotherly Love, in order to worthy communicating,

ing is exceeding great. And when ever more necessary then in our days, wherein *love of many* both to Christ and Christians is *waxen cold*! what disaffections, divisions, rents, revilings, evil surmizings, wrath, clamour, bitterness, and odious distempers are crept in amongst brethren in this Nation more then ever! High time therefore now to cry out, Where is the Spirit of love? now to endeavour the recovery of this fainting, swounding and dying affection. But here the necessity of it is only to be pressed in reference to the Lords Supper. To that end ponder seriously upon these ensuing considerations.

1. He that truly loves not his brother, that truly loves not a Christian, is a meer carnal man. For he is in his natural darkness, and walks therein. He is spiritually dead, and in Gods account *A Murderer* of his brother; for there is *Hand-murder*, by shedding mens blood: *Tongue-murder*, by cruel reproaches, &c. *Heart-murder*, by causeless anger and hatred. (x) *He that saith he is in the light, and hateth his brother is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.* —— And again it is said, (y) *He that loveth not his brother abideth in death. Whosoever hateth his brother is a Murderer: and ye know, that*

x 1 John 2 9, 10, 11

y 1 John 3 14, 15

that no murderer hath eternal life abiding in him. Now he that is a meer carnal man, in his carnal darkness, spiritually *dead in sin: a murderer without eternal life abiding in him*, Cannot possibly perform any true service unto God; And consequently not rightly receive the Lords Supper, which is to be managed with more then ordinary abillities. God tells the Jews that all their duties and solomn services were abominable to him, because (z) *their hands were full of blood.* And *Paul* saith, (a) *They that are in the flesh cannot please God.* Wherein can they not please him? Neither in their persons, nor in any of their performances whatsoever. They are (b) *bad trees & cannot bring forth good fruit*, for such as is the tree, such is the fruit. Such as is the treasury *of the heart*, such are the things brought out of that treasury: *An evil man out of the bad treasury of his heart bringeth forth evil things* only.

z Isa. 1. 15
a Rom. 8. 8
b Mat. 12 33, 34, 35.

2. No gifts or duties though never so excellent in themselves, are of any consequence at all in the sight of God without brotherly love. *Paul* saith; (c) *Though I speak with the tongues of Men and Angles, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of Prophecy, and understand all mysteries, and all knowledge. And though I have all faith, so that I could remove mountains, and have no charity, I am nothing. And though I bestow all my goods to feed*

c 1 Cor. 13 1, 2, 3.

the

the poor. And though I give my body to be burned, and have not charity, it profiteth me nothing. Here he instanceth in three sorts of eminent gifts, tongues, prophecy, and faith of miracles: and in two sorts of most admirable acts or duties, greatest liberality to the poor, and even martyrdome it self for the truth, yet all these nothing without charity to the brethren. So proportionably, the receiving of the Lords Supper, though never so often, is nothing without brotherly love. Remarkable is that of our Saviours to this effect, having reproved unbrotherly affections and words as a kind of murder (*d*) *If thou bring thy gift to the Altar, and there remembrest that thy brother hath ought against thee: leave there thy gift before the Altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.* Christ makes no reckoning of the most *religious actions*, if there be not true *brotherly affections*. Therefore he requires brotherly love and reconcilement first to be endeavoured, before sacrifice to God be presented.

(*d*) Mat. 5. 23, 24.

3. The Lords Supper is a Sacramental Seal and Token not only of our Communion with Christ, but also of our communion with his members, of our fellowship with the Saints. This the Apostle clearly intimates, saying, (*e*) *For we being many are one bread, and one body: for we are all Partakers of that one bread.* That is, we that partake that one bread in

(*e*) 1 Cor. 10. 16, 17.

the

the Lords Supper, made up of many Grains of Corn, are mystically one with each other in Christ, though we be many. We all are but one Bread, though many Grains; one Body, though many members. Such is our Union and Communion with one another confirmed in this Ordinance. Now without
(f) Col. 3. 14 true brotherly (f) *Love, which is the bond of perfectness* among brethren, we shall but deal Hypocritically in the Lords Supper, professing Union and Communion with the brethren, to whom we have no true love, which is the bond of this Union and Communion.

The Lords Supper was ordained to confirm unto us Gods remission of our sins in Christs Blood. For, in the institution Christ saith of the Cup, (g) *This is my Blood*
(g) Mat. 26. 28 *of the New Testament, which is shed for many for the remission of sins.* That is, this Wine in the Cup is a sign and seal of my Blood of the New Testament, shed for obtaining remission of sins to many, even to all the Elect. So that Christs Blood and remission of sins purchased thereby, are signified and sealed to us in the Lords Supper. Now we cannot have Gods pardon of our sins sweetly and comfortably by this Ordinance or any other assured to our Consciences, unless we have true brotherly love, and exercise it also in forgiving one another our Trespasses, and mutual injuries that may fall out. Upon

those

these terms Christ taught us to pray for pardon; (*b*) *And forgive us our debts as we forgive our debtors.* For confirmation of which petition Christ adds; (*i*) *For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.* And Christ farther shews in an eminent Parable to this purpose, (*k*) That if we forgive not to one another our small debt of *an hundred pence*, we cannot expect that God will remit our great dept to him of *Ten thousand Talents.*

b Mat. 6. 12 Luk. 11. 4

i Mat. 6. 14 15

k Mat. 18 23. to the end of the Chapter.

5. Finally, to come to the Lords Supper, without true Brotherly love, with divided, uncharitable, unbrotherly Hearts, is most unsuitable and disgraceful both to Christ and his Supper. 1. *To Christ*, because he is one, and unites all his members to himself as Head, and to each other as fellow-members, in one mystical body. 2. *To the Lords Supper* also, for that's a bond of our Union and Communion with Christ, and with one another as his members. Now how can we draw neer to Christ this *uniting Head*, or to the Lords Supper this *uniting Ordinance*, without brotherly love and union? but we cross and dishonour both; In these respects true brotherly love is necessary before we communicate, to fit for worthy receiving. And therefore it's necessary that we try and examine before-hand our *Brotherly love.*

2. The

2. The trial of our true Brotherly Love follows. True Brotherly love hath these excellent properties, whereby it may be examined and discovered. 1. *It ariseth from our love to God.* 2. *It is pure.* 3. *Spiritual.* 4. *Universal.* 5. *Sincere.* 6. *Kindly affectioned.* 7. *Contenting in the society of the Brethren.* 8. *Fervent.* 9. *Constant.*

f 1 Joh. 5. 1. 1. True brotherly love ariseth from, and is accompanied with our true love to God. (f) *Every one that loveth him that begat, loveth him also that is begotten of him.* That is, he loves the godly for Gods sake, the spiritual child for the Fathers sake. But we love him that begat for his own sake. And *John* adds (m) *By this we know that we love the children of God, when we love God and keep his Commandments.* So that, make sure thy love to God; this makes sure thy love to the brethren. But how shall I know that I truly love God? *Answ.* By thy cheerful keeping of all God's Commandments without grumbling and murmuring. (n) *For this is the love of God* (saith *John*) *that we keep his Commandments and his Commandments are not grievous.* And brotherly love is one of his Commandments (o) *and this Commandment have we from him that he who loveth God, loves his brother also* and how shall I know whether I truly keep Gods Commandments? *Answ.* See formerly in the trial of *p.* 140, to 147. *New obedience.*

m Verse 2

n Verse 3.

o 1 Joh. 4. 21

p. 140, to 147.

2. True brotherly love is pure. It's seated

in, and flows from, *a pure heart*: an heart (d) *purified by faith* justifying, and by the (e) *Spirit* sanctifying. (f) *Seeing ye have purified your Souls in obeying the truth through the Spirit, unto unfeigned love of the brethren, See that ye love one another with a pure Heart.* So that a carnal unsanctified man can never, so remaining, truly love the brethren. An impure carnal heart can afford no other than impure carnal affections.

d Act. 15. 9
e 1 Cor. 6 11
f 1 Pet. 1 22

3. True brotherly love is spiritual. It is carried to Gods people in spiritual, not in carnal respects. To love Gods people for their greatness, wealth, beauty, wisdome, learning, friendliness, kindred, and like carnal considerations, is but to love them carnally; a reprobate may so love them. True love respects them spiritually, and for spiritual considerations, *viz.* It loves them.

(1) As Gods children. (g) *Every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God.* — Then we love aright when we love the Regenerate for their Regeneration sake: Gods children for Gods Image in them: the Godly for their Godliness; the Saints for their Saintship: Christians for their Christianity. When we love them principally for God, Christ, Grace, Godliness, Holiness, &c. Which we apprehend to be in them. And when, as their graces grow, our love grows also more and more towards

g 1 John 5 1, 2

them. This evidenceth the spiritualness and truth of our love. What may we think of them then that most of all hate Gods people for their Godliness, Graces, &c?

(2.) As Brethren in Christ. There's a spiritual *Brotherhood* in Christ, wherein all his members relate to one another as Brethren, Christ being *the first-born among many Brethren.* Now we have true love to the Brethren, when we love them as Brethren, for their brotherhood. (*h*) *Love the Brotherhood,* —— (*i*) *Love as Brethren,*

(3.) As fellow-members. The Apostle at large shews, that all the members of Christ's mystical body are also (*k*) *fellow-members to one another.* And that they are so placed in Christ's mystical Body, that they all have a mutual dependance upon, and need of one another. Hence from this relation of membership, he urged a double act of member-like love, *viz.* 1. Mutual member-like caring for one another, (*l*) *The members should have the same care one for another,* being mutually aiding and assisting to one another, though never so mean: as the eye or hand will stoop down to help the foot that's wounded or pained. 2. Mutual member-like sympathy and compassion to one another. (*m*) *And whether one member suffer, all the members suffer with it: or one member be honoured, all the members rejoyce with it.* A truly loving member not only rejoyceth with the rejoycing, &c. But also

h 1 Pet. 2. 17
i 1 Pet. 3. 8
k 1 Cor. 12 12, &c
l Verse 25
m Ver. 16

so grieveth with the grieved, smarteth with the pained, suffereth with the afflicted, wanteth with the necessitated, is in bonds with the imprison'd &c. from this sympathizing disposition. Is thy love to the brethren such a spiritual love in these spiritual notions & considerations?

4. True brotherly Love is universal: To one Christian as well as to another, to all as well as to any, whether rich, poor, bond, free, male or female. *Philemon*'s love was commended by *Paul*, that it was (*n*) *towards all Saints*. And upon the same ground the Colossians love was matter of *Paul*'s thankfulness to God; (*o*) *we give thanks to God ... since we heard of your faith in Christ Jesus, and of the love which ye have to all the Saints.* And no wonder; for he that loves one person only for Godliness and Grace, he will love every person, wherein Grace or Godliness appears; those most, that discover most Grace, for the like cause will produce the like effect. Those then that have the love of the brethren in respect of persons; that love the rich, flatts with their *gold rings, and gay cloathings*, not the poor Saints with their *vile raiment*, they deal not sincerely in their love, *Jam. 2. 1, 2, 3, 4.* for Christ is as truly precious & amiable for substance in one Christian as in another.

5. True brotherly love is sincere. The command is, (*p*) *Let love be without dissimulation.* The practise according to this command was in these to whom *Peter* writes, who had

(*n*) Philem Verse 5.

(*o*) Col. 1. 3, 4.

(*p*) Rom. 12. 9.

1 Pet. 1 22
1 John 13 34, 35. and 15. 12 Eph. 5. 2

(q) *purified themselves unto the unfeigned love of the brethren.* The pattern of our sincere love to the brethren, is [r] *Christs sincere love to us*, often urged to this end. Now the sincerity of our brotherly love, evidences it self principally two ways, *viz.*

(1) By the reality of it. True brotherly love is not meerly verbal and complemental, in words and shows; but real and substantial, in deed and truth. The *Hebrews* not only loved the Saints, but loved them really. [s] *God is not unrighteous to forget your work and labour of Love, which you have shewed towards his name, in that ye have ministred to the Saints, and do minister.* *John* exhorts to this reality; (t) *My little children, let us not love in word, neither in tongue, but in deed and in truth.* Complemental love may be false love, treacherous love. *Joab* offers to kiss *Amasa*; and strikes him under the fifth Rib that he died. *Judas* kissed Christ, and thereby betrayed him to be Crucified.

Heb 6. 10

1 John 3. 17. 18

(2) By the scope and aim of love. True Love to the Brethren seeks and intends the good as well as our own. (u) *Love seeketh not her own*, That is, not only: not exclusively so as to shut out our brethrens good and welfare. (x) *Look not every man on his own things, but every man also on the things of others.* When men pretend love to the brethren, and intend only their own ends, and to serve their own turns of them, never truly minding their good

1 Cor. 13 5

Phil. 2. 3, 4

threns good, they exercise not *brotherly-love*, but *self-love*. The world is full of such counterfeit-love.

6. True brotherly love is kindly affectioned. (y) *Be kindly affectioned one to another with brotherly-love*. The word here rendred, *kindly affectioned*, is very emphatical, and originally signifies that dear natural affection that is betwixt parents and children: as also the loving of that affection. It is as much as, *Be loving-kind*. Now this *Loving-kindness*, or *kind-affectionateness* discovers it self divers wayes, *viz.* 1. In Courteousness. The Apostle urging divers Acts and Expressions of brotherly love, saith, (z) *Be courteous*. The Greek word here used, seems to intimate such a sweet disposition, as studies and endeavours things grateful and acceptable to Gods people, and to render it self well-pleasing to them. Contrary unto which Is churlishness, crabbedness, and crookednedness of disposition. 2. In Compassionateness. (a) *Be pitiful*. Or as the Greek may more exactly be rendred, *Easily-Compassionating*. Or, *Easily moved to bowels of compassion*. This implies both a compassionate disposition, and a quickness, easiness to that compassion. When the heart beholding the distresses of brethren is tender over them, quickly moved and melted towards them, presently bleeds over them, 3. In bearing one anothers burdens. (b) *Bear ye one nothers burdens*. ——— The Apostle having

y Rom. 12 10 φιλόστοργοι

z 1 Pet. 3. 8 φιλόφρονες tanquam φιλαφρονοῦν qui sapit amica h e. studet sere ea quæ alteriam casunt. *Pisc in hoc* [illegible] 1 Pet. 3. 8

b Gal. 6. 1 2

exhorted spiritual ones to restore a man overtaken in a fault, with the spirit of meekness: presently adds this of *bearing one anothers burdens*. He seems to intend the slips and frailties even among the Spiritual, which are a *burden* to them. They must help one another to *bear these burdens*; not, by encouraging them, countenancing or conniving at them, this were to burden them more: but, by helping them to get rid of their burdensom corruption, by wise, kinde, meek, loving reproofs, admonitions, instructions, exhortations, having tender compassion over them.

7. True brotherly love is best contented in the godly society of the brethren. *David* was a (c) *companion of all them that feared God, and kept his Commandments*. He counted the (d) *Sv. the excellent on earth, in them was all his delight*. Such as truly love the godly above all people: desire to live with the godly above all people. Cntenting Society is hardly dissembled: But such as are weary of the company of the gracious, and delight more in the Society of the carnal, they are strangers to true brotherly love.

c Ps. 119 63.
d Ps. 16. 3

e 1 Pet. 1. 22
f 1 John 3 16, 17
g In what cases we are to lay down our lives for the brethren. See in my Believers Evidences. Chap. VIII §. V.

8. True brotherly love is or ought to be fervent. (e) *See that ye love one another with a pure heart, fervently*. And *John* intimates so fervently, if need require, not only to part with our goods to the brethren, but when we have a just call, to part with our lives for the brethren. (f) *Hereby perceive we the love of God, because he laid down his life for us: and we*

(g) *ought*

(g) *ought to lay down our lives for the brethren.* This is the highest expression of love: this is fervent love indeed, & fervent love may have many inferiour degrees. Generally there is such coldness and frozen-heartedness towards Gods dear Children, that its evident there's little true love to them in the World.

9. Finally, true brotherly love is constant and continuing, and so ought to be. (h) *Let brotherly love continue.* ---- (i) *Charity never faileth; but whether there be Prophecies, they shall fail; whether there be Tongues, they shall cease, &c.* True love is not like *Jonas* his Gourd, suddenly springing, and as suddenly dying: But like Cedar or Heart of Oak long-lasting, yea, ever-living: Love of the brethren will continue till death, yea, and beyond death in Heaven. Then the Saints shall love one another perfectly without all disaffection or corruption: and they shall joyntly be swallowed up in the love of God to all eternity.

Thus try the truth of thy brotherly love. And having found it in thy self, abound and persevere therein. This is that which the Apostle so pathetically urgeth upon his (k) *Philippians*, and in them upon us. This is that excellent Grace which he so commends above all gifts to the (l) *Corinthians*. And this is that which Christ himself so earnestly commends to his Apostles, as the very Badge and Character of his Disciples. (m) *A new Commandment I give unto you, that ye love one another, as I have*

h Heb. 13. 1
i 1 Cor. 13. 8

k Phil. 2. 1, 2, 3, 4, 5

l 1 Cor. 13. 1, to 9.

m John 13. 34. 35.

loved you, that ye also love one another. By this shall all men know that ye are my Disciples, if ye have love to one anothes.

VI. THANKFULNES is a farther qualification, necessarily required to fit and prepare us for worthy receiving of the Lords Supper. And touching which conseqently we are to examine our selves. Here understand that thankfulness which peculiarly respects Christ, His Death, His New Covenant, and His Supper. Now consider, 1. *The Necessity.* 2. *The Discovery of this Thankfulness.* 1. The Necessity of true Thankfulness for Christ, his Death, his New Covenant, and Sacrament peculiarly, to fit us for worthy receiving of the Lords Supper, is evident upon these Grounds.

1. Thankfulness was used and expressed by Christ at his Institution of the Lords Supper; (n) *And he took the bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; This do in remembrance of me. Likewise also the Cup after Supper, saying, This Cup is the New Testament in my blood which is shed for you.* That he gave thanks is clear. What was the (o) matter or forme of his thanksgiving, is not evident. Yet its most likely that Christ, who did all things properly, gave thanks with reference to the Action in hand, *viz.* not only for the outward Elements, but especially for the in-

ward

n Luke 22 19, 20. and 1 Cor. 11 24, 35.

o Some think that Heavenly Prayer in *Joh.* 17 was the Prayer which Christ used in Instituting the Lords SuSper. 1. *Partly* from the Suitableness of the Matter of it. 2. *Partly* from the agreableness of the timhf it. See John 8. 1 [illegible]

said mysteries to be represented by them, that now his death approached, wherein his body was to be broken, and his blood shed for the life of the world, for the nourishment of his Elect, which he delighted to accomplish. And the Lords Supper from Christs giving thanks at the Institution, is denominated by the Greek Fathers εὐχαριστία, *The Eucharist*, That is, *The Thanksgiving*. It being the Christians eminent *Thank-offering*. Now if Christ gave thanks at the first institution: proportionably we are still to give thanks in all after-Administrations of the Lords Supper, especially because Christ saith, *Do this*: in reference to the whole Action.

2. The Matter of the Lords Supper eminently calls for thankfulness, *viz.* 1. The inward Matter signified and sealed, *Christs body and blood*, That is, Christ crucified, together with all the vertues, benefits, victories, purchases, and priviledges of his Death. This is the inward matter and mystery of the Lords Supper. Oh what matter of thankfulness is this! Think how excellent Christ is, God (*p*) *only Son*, (*q*) *The Son of his love*, yea, (*r*) God himself; therefore far beyond ten thousand worlds. Think what his Death was! Such a death, as (all things considered) never was endured; wherein malice of men, rage of all the powers of darkness, the wrath of God and (*t*) sins of all the Elect did meet in him at once. And think what we worthless sinners gain by

(*p*) Joh. 3. 16
(*q*) Col. 1. 13
(*r*) Joh. 1. 1
Phil. 2. 6

(*t*) Isa. 53. 6

by this Death of Christ! What Pardons, Reconciliation, Peace with God, &c. And all these confirmed to us in the Lords Supper, that lasting Monument of Christ crucified! Oh what manifold cause of thankfulness is here! 3. The outward Matter of the Lords Supper, *viz.* The Elements of *Bread and wine*, together with the Actions of *taking, blessing, breaking, giving, eating and drinking them*; Affords also much cause of thankfulness, that Christ would thus condescend to our weakness, as to represent such heavenly mysteries to us by such homely elements and actions. He deals herein with us as once with doubting *Thomas*, makes us (as it were) thrust our finger into the print of his Nails that we may believe, helps our inward Graces by our outward Senses.

3. The Ends of the Lords Supper are such, that they notably challenge manifold thankfulness from us whensoever we partake the Lords Supper. These ends are, 1. The solemn (*t*) Remembrance of Christs death, never to be forgotten: 2. The (*u*) nourishing of the inward man, of Faith and all our Graces: 3. The (*x*) Confirmation and Application of the New Testament with all the Promises thereof to us: 4. The Ratification of the [*y*] pardon of our sins in Christs blood. And 5. the sealing up unto us that sweet Priviledge of (*z*) Communion with Christ and with one another. Not one of those but deserves much thankfulness:

How

t Luk. 22 19
1 Cor. 11 26
u 1 Cor. 11 20
x Mat. 26 28
y Mat. 26 28
z 1 Cor. 10 16, 17

How great thankfulness then is due for all of them together in the Lords Supper?

2. The Tryal of our Thankfulness, which is thus necessary for worthy Communicating, comes next to be considered: and we may try the Truth of our Thankfulness, by the three eminent Acts or Degrees of Thankfulness, *viz.* 1. *Notice-taking or Acknowledgement of Blessings received.* 2. *Estimation of Mercies received and acknowledged.* 3. *Retribution or rending again, for Mercies received, acknowledged and esteemed.*

1. *Notice-taking* or *acknowledgement of Benefits received*, is a first Degree or Act of Thankfulness. Till a man take notice of a benefit, and whence it comes, he can neither esteem it, nor render again for it as he ought. Thus when *David* would express his thankfulness to God for enabling him and his people to offer so willingly and liberally towards the building of the Temple. He takes notice of the benefit and whence it came, even all from God alone; (a) *Our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, & of thine own have we given thee.* And in the Hebrew-phrase, *Giving of thanks*, is most usually expressed by, (b) *Confessing to the Lord.* for confessing and acknowledging what good we receive, and whence we have it, is a prime point of Thankfulness. Contrariwise it's

(a) 1 Chron. 29. 13, 14 16.

(b) Psal. 105 1. and 106 1. and 107 1. and 136 1. and frequently in the B. of Psalms.

its a point of deep ingratitude not to observe and acknowledge the benefits, and whence they come. *Israel* blamed for this, (c) *She did not know that I gave her Corn, and new Wine, and oyl, and multiplied her silver and gold.* Such, like Swine, eat up and devour the Acorns or mast, but never look up to the Oak whence they fall.

c Hos. 1. 8

Dost thou now duly take notice of that mercy of mercies, Jesus Christ and his Death? how mysteriously the saving sinners by him is contrived in Gods eternal Counsel, and revealed in the Scriptures? How Christ his death, and all his benefits, originally flow from Gods meer Grace and the good pleasure of his will? Dost thou duly observe and acknowledge the mercy of the Lords Supper, tendering and applying Christ and his death, and how it was from Christs tender love and care of his Church that he instituted it? This is some degree of gratitude. But alas! how many come to the Lords Supper, who do not considerately take notice of this Mystery of Saving Sinners by Christ, which is the sum of all the Bible! &c.

2. *Estimation of benefits received and acknowledged*, is a second Act or Degree of thankfulness. The Virgin *Mary* thankfully magnifying the Lord for that extraordinary Mercy to her, Her Conception of Christ by the Holy Ghost: he notably estimates and amplifies the Mercy, by the Majesty of the

Give

Giver, the meanels of the Receiver, and the Greatnels of the Gift; (d) *My soul doth magnifie the Lord* —— *For, he hath regarded the low estate of his handmaid.* —— *For he that is mighty hath done to me great things.* God had done great things for *Mary*, in that Christ according to the flesh was conceived in her womb: but he hath done greater for thee, in that Christ according to the Spirit is conceived in the Soul. She was happy in *bearing Christ*, much happier in *believing in Christ*. She was happy in being Christs *natural mother*: Happier in being Christs *spiritual member*. Now as true thankfulnels esteems and values mercies, turns them over and over, views them on every side, &c. So unthankfulnels debases, vilifies, discommends, twirls, weights the mercies, as *Israel* the *Manah*, (e) *Our Soul loatheth this light-light bread*, as the Hebrew phrase is.

(d) Luke 1. 46, 47, 49

(e) Numb. 21. 5. and 11. 6.

Art thou now qualified with thankfulnels for the Lords Supper, where then is thy due estimation of *1. Christ. 2. His Death. 3. His Supper*? All these are thankfully to be esteemed according to their respective worth, by thankful Communicants.

(f) Dost thou esteem Christ, the Matter of the Lords Supper, according to his worth? *Paul* so esteemed him, that he desired to (f) *know nothing but Christ*. That he (g) *counted all things loss for the excellency of the knowledge of Christ*: yea *all things dung that he might win*

(f) 1 Cor. 2. 2

(g) Phil. 3. 8

win Christ. The Church so esteemed Christ as to count him, (b) *The chief among ten thousand.* How doth thou estimate Christ? Doth thou amplifie and commend Christ to thy self by such considerations, as may raise up greatest estimation of him; As, 1. The Greatness of the Giver; (i) the all-sufficient, self-sufficient God. Having all happiness, fulness and perfection in himself, and no way needing any of his creatures, Yet he gave Christ for us. 2. The eminency of the Gift or Benefit. Christ is (k) *The gift of God*: That is, *The Gift of Gifts.* No other Gift being comparable to him. And therefore they are said to have (l) *received no mercy*, that are not partakers of this Mercy of Mercies. He is (m) *The Son of God, the only begotten Son of God*, (n) *the brightness of his Fathers glory, the express Character of his person.* (o) *The Son of his Love*; (p) *Holy, harmless, undefiled, seperate from sinners, and higher than the Heavens, &c.* Who can truly know Christ, and not highly esteem Christ? 3. The indignity of them for whose sakes Christ was given. He was intentionally indeed given (q) *for his elect sheep*, and *for his Church.* But these all undone by the fall of the first *Adam*, and whilest in that wretched state. Whilest (r) *yet without strength*, *when sinners*, *whilest enemies*, whilest [s] *enmity it self against God*: when they were [t] *dead in trespasses and sins*: [u] *in the gall of bitterness and bond of iniquity*: Even then when there was nothing

b Cant. 5 10, &c.

i Joh. 3. 16 Gal. 4 4. with Gen. 17. 1

k Joh. 4 10

l 1 Pet. 3. 10

m Joh. 3. 16

n Heb. 1. 3 o Col. 1. 13

p Heb. 7. 26

q Joh. 10 11. 15. Eph. 5. 25

r Rom. 5. 6, 8, 10

s Rom. 8. 7

t Eph. 2. 1

u Act. 8. 23

thing but unworthiness and abominableness in them, was Christ given for them. And this, whilest Christ was not given for the Reprobates of the world, for whom Christ *would not* so much as [x] pray, (much less die,) and yet these in no worse condition by Nature, than those for whom Christ died, How doth this heighten the Mercy! 4. The Motive or Impulsive why Christ was bestowed, was not any thing at all in the Creature: But meerly the free Grace and [y] *Love of God*. Upon these and like considerations what estimation hast thou of Christ?

x Joh. 17. 9

y Joh. 3. 16

(2) Dost thou esteem Christs death. The Mystery of the Lords Supper? Christ is the Matter, but how? Christ as crucified, as [z] *Broken*, as slain for us: in that respect Christ is the Matter, His Death therefore is the Mystery of it. How dost value Christs Death? Dost thou estimate it, according to the true valuableness of it, *viz.* 1 Esteemest thou Christs death according to the Love evidenced in it? (a) *Greater love than this hath no man, than that a man lay down his life for his Friends.* But greater than this Christ shewed, in laying down his life for his enemies. (b) *Hereby perceive we the love of God, because he laid down his life for us.* Was ever love like this love? The Apostle prays for the Ephesians, (and his expressions are admirable:) (c) *That they may be able to comprehend with all Saints, what is the breadth, and length, and depth, and heighth: and*

z 1 Cor. 11 24

a Joh. 15 13

b 1 Joh. 3 16

c Eph. 3. 18

u 90

to

to know the love of Christ, which passeth know-ledge. He measures Christs love by four Dimensions; Philosophy knows but three, *Length, Breadth* and *Depth*: Divinity adds a fourth, *Height*, intimating that Christs love is so beyond all ordinary Measures and Dimensions. There's *Depth* in it without bottom, *Height* in it, without top, *Breadth* in it, without side: and *Length* in it without end. Yea it utterly passeth knowledge. Christs warmest love to sinners flowed with his blood out of all his wounds. Esteemest thou his Death according to Christs love in dying? 2. Esteemest thou Christs death according to the sufficiency of it? Christs death was (d) *an Odour of a sweet smell, most acceptable to God.* (e) *He by one offering up of himself hath for ever perfected them that are sanctified.* So that there needs now no more Sacrifice for sins. The infinite Dignity of his Person, so infinitely Dignified his Passion. Hence Christ by his short suffering prevailed more for our Salvation then all men on Earth, or Angels in Heaven could have done if they should have suffered to eternity. 3. Esteemest thou Christs death according to the many inestimable benefits of it? Hereby (f) sinners are justified and sins purged away; Hereby (g) enemies to God are reconciled: Hereby (h) death, and he that had the power of Death, the Devil, with all Principalities and Powers are subdued. Hereby (i) eternal Redemption from spiritual thraldom

d Eph. 5. 2
e Heb. 10. 14
f Rom. 3. 25
g Rom. 5. 10.
h Heb. 2. 14 Col. 2. 14 15.
i Heb. 9. 12

obtained. In a word, hereby we(k) have access with boldness and entrance in the Holiest of all, Heaven it self, * *Christs blood is Heavens Key.* Oh what Soul can truly taste these saving purchases of Christs death, and not admire it!

(3.) Finally, doest thou aright esteem the Lords Supper it self? It deserves high estimation, 1. For the mysteries of it: *Christs death* and all the benefits of it: The *New Covenant* and all the promises of it: *Communion with Christ*, and all the promises of it. 2. For the familiarity of it. Herein Christ deals familiarly with his members. He stoops to their senses below, that their senses may lift up their Faith to him above. He represents high mysteries under meanest elements and actions. Thus he *condescends* to our *earthliness.* That we may *ascend to his heavenliness.* For the firmness of it. In right use, the Lords Supper doth as surely signifie, seal, and exhibit Christ crucified and all his benefits to us, as we partake the outward elements; there being such a Sacramental union betwixt signs and things signified. Do these and like considerations raise up thy thoughts to an high estimation of this Ordinance?

3: *Retribution*, or *rendring again according the benefit received, acknowledged and esteemed*, is the third and highest act or degree of thankfulness. When *David* was most enlarged

k Heb. 10. 19, 20
* Sanguis Christi Clavis Coeli.

ged unto thankfulness, he saith, (l) *what shall I render unto the Lord, for all his benefits towards me?* And because King *Hezekiah* recovered of his sickness at his prayer, (m) *rendered not again according to the benefit done unto him, therefore there was wrath upon him, and upon* Judah *and* Jerusalem. If non-rendring be so dangerous, then how dangerous it is to render to God evil for good?

But what can we, or ought we to render again for Christ, for his Death, for his Supper: which are the eminent benefits that immediately call for thankful returns of rendrings when we communicate? *Answ.* What should we not render again for these benefits? All we can render is far too little, We should render.

(1) Triumphant praises. Thus *David* resolved to render; (n) *I will take up the cup of salvation, and call on the name of the Lord.* That is, I will take up the Cup of Thanksgiving for Gods salvations and deliverances; and will pray and praise God, or preach abroad Gods mercies. For, *Israel* offered for mercies received Thank-offerings, eating thereof with joy before the Lord, and in their eating were wont to take up the Cup of wine, and bless God; to this custome *David* alludes. In like sort we should be much in Praises and Thanksgivings for Christ, his death, &c. As *Paul* notably (o) thanks Christ, not only for calling him to the Apostolical Ministry, but also

l Psal. 116 12

m 2 Chron. 32. 25.

n Psal. 116 13

o 1 Tim. 1. 11, 12, 15, 16, 17.

also and especially for *coming into the world to save sinners*, and himself *chief of sinners*, making him *a pattern* of his grace, *to all that after should believe*.

(2) Indeared affections. Christ pardons the womans many sins; this was one fruit of his Death. Hereupon (p) *She loved him much*, and testified the same by *washing his feet with her tears, wiping them with the haires of her head, kissing them*, and *anointing them with ointment*; She hath nothing too good, nothing good enough for Christ. Hath Christ (q) *loved thee, and given himself for thee*, leaving this Sacrament as a legacy of his love? Oh how shouldst thou love him again, that thus loved thee first!

p Luk. 7. 37, 38, 47.

q Gal. 2. 20

3. True hearted repentance and reformation. Christ come into *Zacheus's* house to dine with him, yea rather into *Zacheus* his heart, there spiritually to feast his soul: presently *Zacheus* the Arch-publican penitentially reformes; (r) *Behold, Lord, the half of my goods I give to the poor, and if I have taken any thing from any man by false accusation, restore him fourfold.* And Christ testifies, *This day is salvation come to this house, forasmuch as he also is the son of* Abraham. *Saul* was a most cruel *Persecutor* of Christ and his Members, as himself testifies: but Christ no sooner appears to him in his circuit of persecution, but converts him, but he wonderfully reforms. *He straightway preached Christ in the*

r Luk. 19. 2, to 11.

s 1 Tim. 1. 12. Acts 16. 9. &c. and 9. 1, 2. &c.

t Act. 9. 20

Synagogues, that he is the Son of God. Of a Persecutor he becomes a Preacher of Christ and his Gospel. This was a thankful return indeed. Thy true thankfulness for Christ and his death, will make thee render to him the like repentance and reformation.

4. The life of Faith and new Obedience, is another thankful return for Christ and his death. *Paul* apprehending that Christ (*u*) *loved him, and gave himself for him: lived by faith*, yea, not so much he, *as Christ lived in him.*——Yea Christ being [*x*] revealed in him, how immediately obedient was he in that extraordinary service of preaching Christ among the Gentiles, *not consulting with flesh and blood!* and this new obedience is the return that Christ expects from us, for giving himself for us, That we (*y*) *should neither live, nor die to our selves, but to the Lord, who therefore died, rose again, and revived for us, that he might be Lord both of quick and dead.*

u Gal. 2. 20

x Gal 1. 15, 16

y Rom 6 4 &c. with Rom 14.7 8, 9

5. Performance of vows and promises is another thankful return. When *David* had questioned with himself, (*z*) *what shall I render to the Lord, &c?* He answers himself presently, *I will pay my vows unto the Lord.* We all of us have the vows of God upon us, according to the tenour of the New Covenant confirmed by Baptism and the Lords Supper. Therein we promised to become Gods People, and to walk as children of our heavenly Father, as members of Christ, as Temples of th

z Psal. 116 12, 14

the Holy Ghost, being Baptized into their name.

6. Finally, a willing chearful readiness, if we be called thereto to suffer for Christ, who so willingly suffered for us. Christ spared not his blood for us, nor should we spare our blood for him. Upon this account (a) *Paul counted not his life dear unto him.* .... Yea, he was *ready, not only to be bound, but also to die at* Jerusalem *for the name of the Lord Jesus.* (a) Act. 20. 23, 24. & 21. 13

These are suitable returns for the great benefits of Christ and his death. Try now whether thou canst and dost render such Praises, Affections, Reformation, Life of Faith, and New Obedience, Performance of Vows, and (if need be) sufferings for Christ and for Righteousness sake. Thus examine thy *thankfulness.*

VII. A SPIRITUAL APPETITE to this heavenly banquet, and to Jesus Christ therein, is the next and last *Communion-qualification*; touching which we are to examine our selves before communicating. By *spiritual appetite*, I understand that spiritual hunger and thirst, those holy desires, vehement pantings, breathings and longings of Soul after these Heavenly dainties, and especially after Jesus Christ therein.

1. **The necessity of this spiritual Appetite** before we come to the Lords Supper, is evident. For,

1. This Sacrament is a blessed feast, and spiritual banquet. It is called *A Supper*, yea (b) *The Lords Supper*. Christ is the *Master* of the Feast, and Christ is the *Master* of the Feast. His precious body is here tendered as *bread of life*: and his blood as *water of life*, to satisfie, strenthen and enliven for ever every believing soul. Now a *Feast* and an *Appetite* are Relatives, and so a *spiritual Feast*, and a *spiritual Appetite*. What good doth the best Feast to him that hath no appetite? or what advantage is the keenest appetite to him than can come at no food to satisfie it? it torments him but so much the more: So here. And if ever dainties will stir up dull appetites, these rarest provisions will excite spiritual hungrings and thirstings after them. What? feed upon Christs body, blood, merits, righteousnes, pardons, purchases, victories, and all other benefits of his death? who would not long for this Supper?

(b) 1 Cor. 11 20

2. No small advantage will redound to us, by the sharpnes and livelines of our appetites to this Ordinance. Hereby we shall feed upon Christ more heartily: (c) *Discerne* and relish him more sweetly: Be satisfied with him more contentedly: Be affected with him more joyfully and thankfully: and be mightily cheared up and strengthned for all sacred employments. Whereas if we come without appetites, or with dull, weak, crazy appetites, we shall have small or no delight in

(c) 1 Cor. 11 29

this

this banquet. (x) *The full soul loatheth an honey-comb, but to the hungry soul every bitter thing is sweet.* And every sweet thing is double sweet. (x) Pro. 27.7

2. **The trial of a right spiritual Appetite** to the Lords Supper follows. Examine these ensuing properties.

1. A good sharp lively Communion-Appetite would be often eating. Hunger bites and gnaws the sound stomack if but one meal be miss'd: The miss of this Ordinance, paines and grieves the Soul of an hunger-bitten Christian. The Primitive Christians had lively appetites after this Supper; they desired it often, yea, they had it often. *Paul* (z) once and again, intimates a frequency of their communicating. And *Luke* seems to insinuate, that it was their accustomed manner to communicate every *Lords Day*, which is the first day of the week; ---(a) *And upon the first day of the week, when the Disciples came together to break bread*, Paul *preached unto them*. Had we such hunger and thirst after Christ as they had, we should desire the Lords Supper, as often as conveniently it might be had. What weak and bad appetites have they, that can content themselves with once communicating in the Year, at *Easter*: yea perhaps with once in five or six years? (z) 1 Cor. 11 23, 26. (a) Act. 20.7

2. Such as have good appetites will be at pains and cost to obtain Food. *Hunger* (we say) *breaks the stone walls*; will make a man labour early and late, with sweat of his brows

browes to get his Bread, and not grudge to lay out his Money for necessary sustenance. Hunger made *Jacob* (g) send his Sons into *Egypt* to buy Bread, and at last made him willing to send *Benjamin*, his Darling with them. *Isaiah* in his Prophecy of Christ, saith, (h) *Ho, every one that thirsteth*, (there's appetite,) *come ye to the waters*: (there's pains taking,) *Come ye, buy and eat; yea come, buy Wine and Milk*; that is all variety of spiritual provisions in Christ, for to him is this invitation: (There's cost.) Consider now, what pains wilt thou be at for this Sacramental Feast? wilt thou search and examine thy self aforehand diligently, as hath been directed? what cost and charge wilt thou be at? wilt thou sell all that thou hast to purchase that Pearl? wilt thou penetentially part with all, even the dearest corruptions, thy pride, covetousness, &c. that thou mayest be a welcome guest at this Table.

g Gen. 41 23. and 43 12, 14

h Isa. 55. 1

3. He that hath a good spiritual appetite to this Feast, will be glad when Christ by his Ministers invites him thereunto. Meal-time is a gladning time to such as have good appetites, because then their hunger and thirst shall be satisfied. It holds both in the corporal and spiritual appetite. *David* had many a sweet meal in Gods House, by Prayer, Hearing, and other Ordinances: Therefore how was he affected, when opportunities of such refreshing were tendered? (i) *I was glad when*

i Ps. 122. 1

when they said unto me, Let us go into the House of the LORD. He had a lively appetite, he was an hungry Soul, that was gladned with such spiritual invitations. Hence (some think) the sound of the (k) *Silver Trumpets*, (which was among other uses for calling together the Assemblies, and solemnity of their Sacrifices) was called, (l) *The joyful sound*: because it made them joyful that had true appetites to the Publique Ordinances. Now then art thou glad when the Sabbath comes, when the Sacrament approaches, when they say to thee, Come, let us go to the Table of the Lord, &c.? Here's a sign of a good appetite. But they that say, *when will the Sabbath be gone*, the Sacrament be done, &c. having no kindly affectionate movings? shew their appetite is extream dull, and diseased, if any at all.

k Num. 10. 2. to 11.

l Psal. 89. 15

4. A good stomach retains and closes fast with the Food received, that it may concoct. When the stomach returns and casts up Morsels, there is not only no appetite, but the Party is dangerously distempered: So here, the Soul that's truly athirst for Christ, when he hath received him in the Sacrament, or any other Ordinance, how doth he clasp and close with him, that he may digest and turn him into life, blood and spirits to the inner-man, by Faith, Prayers, and Meditation? He holds fast his death, and the benefits thereof; labours to walk as one in Communion

on with Christ, and refreshed therewith. And charges all, as the Church did once the Daughters of Jerusalem; (m) *I charge you* —— *that you stir not up, nor awake my love until he please.* But when men presently disgorge the Sacrament, forget Christ, his Death, his New Testament and Communion with him, unto which they have sealed in the Lords Supper, returning to their lusts, covetousness, worldliness, drunkenness, &c. as soon as they have turned their backs of the *Lords Table*, they have no true spiritual appetites but are wofully diseased.

m Can. 2. 7

6. Finally, A man of a good appetite not only retains food received, but also findes strengthning refreshment, comfort and much benefit by food retained. His hunger is slaked, thirst quenched, crudities expelled, fainting spirits revived, and decayed strength restored, whereby he becomes active for all imployments: So here, he that hath a true spiritual apperite to the Lords Supper, and to Christ crucified therein, he will extract and derive much spiritual strength, comfort and refreshing from that banquet. Faith and all the graces in the inner man will be nourished, flatulencies of corruptions corrected, Evidences of sins pardon, Communion with Christ and interest in the New Testamet will be farther confirmed and cleared, and spiritual strength improved for all heavenly services. That the Communicant may walk in the strength

strength of this food many days, like *Elijah*, *till he came to the mount of God.* This the very scope of the Lords Supper, thus to (n) strengthen, stablish, nourish, comfort Christian in his inward man. Perhaps for present these benefits may not be so evidently discerned at communicating, as afterwards: As in the corporal repast, the stomack is oft-times little refreshed, yea sometimes becomes more sick by eating, yet afterwards the body is much advanced by the food. Thus we may examine our *Communion Appetite.*

(n) 1 Cor. 10, 17. and 11. 23, 24, &c. Mat. 26, 26, 27, 28

And hitherto of our Due Preparation by Self-examination, *for the Lords Supper*, before we communicate. *Next consider we of* The Right *use of the Lords Supper whilest we are* communicating.

CHAP. II.

Directions touching the right use of the Lords Supper in Communicating.

That thou mayest rightly *use and handle the Lords Supper* in the *Act of Communicating*, as to be welcome and well-pleasing to Christ, and to reap benefit thereby to thine own soul, carefully observe and follow these ensuing Directions.

1. *Approach to the Lords Table in an humble sense of thy Self-unworthiness: rather then with uncharitable Censoriousness of others.* Jesus

Jesus Christ who invites us to this Feast, is a great Lord and a mighty King; even (o) *Lord of Lords, and King of Kings*: And we are but sinful lumps of Dust and Ashes. What self-abasing thoughts therefore should dwell upon our Hearts, in all our approaches to him! Christ was (p) *meek and lowly of heart*, and loves that we should *learn of him to be meek and lowly* also, that thereby we may *find rest to our Souls*. He (q) satisfied the *self-abasing Publican* when he condemned the *self-applauding Pharisee*. Thou knowest worse by thy self, than by any other: have therefore meanest thoughts of thy self, be vilest in thine own eyes, (r) *cast the first stone at thy self*; say with *Paul*, (s) *I am least of Saints*, but (t) *chief of sinners*; say with the Canaanitish woman, (u) *Truth Lord, I am a Dog, yet the Dogs eat of the crumbs that fall from their masters Tables*. Say not, this person is ignorant, that scandalous, that unworthy &c. but say, Lord, I am ignorant, I am (x) *unworthy to come unto thee*. (y) *I am no more worthy to be called thy Son, make me as one of thy hired servants*. The Apostles at the Supper censured not one another, but every one most suspected himself, saying, (z) *Lord, it is I?*

o Rev. 19 16
p Mat. 11 28
q Luke 18 9, to 15
r Joh. 8.7
s Eph. 3. 8
t 1 Tim. 1 15
u Mat. 15 27
x Luk 7.7
y Luke 15 19
z 1, 22, 25
z Mat. 26

II. *Propound to thy self, and actually keep at right, not wrong ends in Communicating.* Good Ends cannot justifie a bad Action: but bad ends will corrupt and condemn a good Action. Good Ends are the Crown and Glory of good Actions.

C

Come not to the Lords Supper for these wrong ends, *viz.*

1. *Not* to make the Sacrament a bond of iniquity. As the bloody *Papists abused the Lords Supper to confirm themselves more strongly in carrying on the horrid *Gunpowder-Treason*. To take the Lords Supper to strengthen a mans resolutions in any evil practise, is blasphemously to make Christ a Patron to our sins, and the Sacrament a stalking-horse to our corruptions.

2. *Not* for Superstitious purposes; as in *Popery, for Idolatrous Adoration of the elements, carrying them about in Procession, Reservation of them for healing of diseases in man or beast, for casting them into dead mens graves, &c. These are abominable fooleries to be abhorred, utterly besides the intension of the Lords Super.

3. *Not* for • conversion, or breeding Grace in a graceless heart. True, a man may possibly be converted at the Lords Supper by the Word then opened and applied; but not be converted precisely by the Lords Supper, as ordained, instituted, and appointed by Christ to that end. For, 1. This Sacrament was intended by Christ as a spiritual Feast, (a) *The Lords Supper*; Therefore not to convert and give life to them that are spiritually dead, but to confirm and nourish them that are spiritually alive: Not to breed Grace where there is none, but to feed Grace where there is. 2. Again, who shall be converted by the Lords Supper? either they must

* See the constitution of Guido Havet, &c. Acts and Mon. Vol. 3 in the continuation of the Hist. p. 89, &c.

* Concil. Trident. Sessions 13 cap. 5. & 6 and in Can. 6. & 7

• This Qu. Whether the Lords Supper be a Conferring ordinance? is well stated, & the negative confirmed by Mr. R. Vines in his Treat. of the Lords Supper. Chap. 21 at Cor. 11 10.

must be Pagans from Paganisme to Christianity, or professed Christians from a carnal to a spiritual state in Christ; but neither of these are converted by the Lords Supper. Not *Pagans*, for they are to be [b] converted by preaching the Gospel before they may be baptized, & till after they be baptized they cannot be admitted to the Lords Supper. Not *professed Christians*, for when they come to the Lords Supper they either come worthily or unworthily; if *worthily*, then they are true believers already, and need no conversion, if *unworthily*, then they are so far from being converted, that they eat and drink their own condemnation.

b Mat. 28. 18, 19

4. *Not* for confessing of grace where it is not, or improving of Grace where Grace is, * *ex opere operato*, by the bare work done in communicating. The Lords Supper is not like Physick or Medicine that works a cure by a natural property therein whether the Patient sleep or wake, &c. but it is a spiritual Ordinance that through Gods blessing, in the right use of it, improves and increaseth Grace. Rest not therefore in the meer work done, but look to the well-doing of it.

* Consil. Trident. Sess. 7 can 8

But come to the Lords Supper actually scoping and aiming at these right ends in communicating, for which the Lords Supper was indeed instituted, *viz.*

1. For the solemn Remembring of Christ, and lively shewing forth of his death. Christ, saith in the Institution in reference to the Bread,

bread, (c) *This do in remembrance of me.* Paul reciting the institution, annexes this remembrance of Christ not only to the Bread, but also to the Cup; —(d) *Take, eat, this is my body which is broken for you; This do in remembrance of me.* —— *This Cup is the New Testament in my blood: This do ye, as oft as ye drink it, in remembrance of me.* And he adds, in reference to both joyntly; *For as oft as ye eat this Bread, and drink this Cup, ye do shew the Lords Death till he come.* This remembrance of Christ and his Death therefore, is one eminent & principal end for which the Lords Supper was ordained, and is to be celebrated.

c Luk. 22. 19

d 1 Cor. 11. 24, 25, 26.

2. For the spiritual nourishment, support and strengthning of the inward man, Faith and all saving graces. Hence it's called (e) *The Lords Supper.* And in this Supper here's spiritual food, *the body of Christ broken,* and his *blood shed.* As also spiritual *eating and drinking* of this heavenly provision. This is another true end & use of it: for reparing the wants, weaknesses, decays, &c. of the inward man, the Regenerate part in a Christian.

e 1 Cor. 11. 20. add v. 24, 25

3. For Ratification of the new Testament or New Covenant to us.—(f) *This Cup is the New Testament in my blood:* That is, this wine in the Cup is a signe and seal of my blood and death, whereby the New Testament is confirmed. For *A Will* or *Testament* is confirmed, and becomes of force by the Testatours death. So that the Sacrament being a pledge of Christs Death,

f 1 Cor. 11. 25

Death: Ratifies to us the New Testament in Christs Death, together with all the Promises, Priviledges and Comforts of the New Testament, as being ours.

4. For sealing up to our hearts, and helping on our Assurance of the Remission of our sins.

Mat. 26 28 ——(g) *This is my blood of the New Testament, which is shed for many for the remission of sins.* (h) *Without shedding of blood is no remission*: because otherwise Divine justice had no satisfaction. And (i) no blood could satisfie Gods justice fully, and obtain remission of sins, but the blood of Christ, God-man. Now as Christ (k) *hath loved us, and washed us from our sins in his own blood*: So he ordained this *Love-token*, his Supper, to assure us that as certainly as we aright partake this Sacrament, so certainly our sins are pardoned, and our persons justified through his blood. How sweet an use is this of the Lords Supper to every soul that hath experimentally felt the bitterness of his sins, the Wormwood and the Gall?

Heb. 9 12
Heb. 10 4, & 9. 9, 10, 12, 13, 14
k Rev. 1. 5

5. For confirmation and increase of our Communion with Christ and him crucified. (l) *The Cup of blessing which we bless, is it not the communion of the blood of Christ? The Bread which we break, is it not the Communion of the body of Christ?* The double Question doth elegantly and vehemently put it out of question, and beyond all doubt, that the Sacramental Bread and Cup are pledges of

1 Cor. 10 16

our

our Communion with Christs Body and Blood; That is, with Christs Death, and with all the Benefits, Victories, Purchases, and Priviledges of his Death: That they are all ours, as truly as this Bread we eat, and this Cup we drink, are ours. This Communion of the Saints with Christ crucified, is as sweetest *Honey out of the Rock*, as the *Tree of Life in the Garden of Eden*, even their *spiritual Paradise* and *Heaven on Earth*. Whoever truly tasted the sweetness of this Communion with Christ; but must hihgly prize, and earnestly long for this Sacramental Seal of that Communion?

6. Finally, for testification and improvement of our Communion with Christs Members. (m) *For we being many are one Bread and one Body, for we are all partakers of that one Bread.* The Saints have not only Communion with Christ as their head jointly, but also (n) with one another as *fellow members* mutually, loving, pitying, helping, and taking care one of another. This reciprocal fellowship of Saints, is signified, sealed, &c. in the Lords Supper. As many Grains of Wheat make one Bread, and many Grapes one Cup of Wine; so they being many Members, yet are all but one mistical Body in Christ. And therefore from this spiritual and mistical Union, and Communion among them, sealed in this Ordinance, they ought to be more and more dear to one another, every way careful for the spiritual good of one another.

m 1 Cor. 10.17.

n 1 Cor 12 12 &c.)

These are the *right ends* and uses of the Lords Supper. In the *Act of communicating*, still keep thine Eye intensively upon them: As he that shoots, keeps his Eye steadily on the Mark: or as he that runs, directs his aim still to the Gole.

III. *In order to these excellent ends, manage the whole Sacramental Action according to Christs Institution.* Sacraments are not *Natural*, but *Instituted worship*, and therefore wholly depend upon Institution in their Being, and are wholly to be regulated by Institution in their use. Bread doth not naturally, and in it self, signifie Christs Body, more then the Flesh of Beasts doth: Nor Wine his Blood, more then Water, or the Blood of Sacrifices doth: But by positive Institution, *Bread and Wine* in the Lords Supper, so signifie *Christs Body and Blood*, as no other Elements can, because these alone were instituted to that purpose. Therefore the Institution must be the Rule and Standard for regulating the whole Action of communicating. So Christ commandeth, (b) *Do this*, That is, *Do this that I command, that I do in this Institution*: follow my Precept, and my Pattern herein all-along. Hence *Paul* intending to reform the great abuses and prophanations of the Lords Supper in the Church of *Corinth*, calls them back to the first Institution thereof by Christ, from which they had turned aside; (p) *for I have received of the Lord, that which also I delivered unto you, &c.* Therefore in thy giving, or recei-

(b) Luke 22 19

(p) 1 Cor. 11 23, &c.

receiving the Lords Supper, keep close to the Institution; then thou walkest safely.

1. The Elements which Christ used, were *Bread and Wine* (q) *Jesus took Bread — And he took the Cup, &c.* of which Cup he said, — *I will drink no more of the Fruit of the Vine, until —* The Lords Supper therefore must not be dispensed with any other Elements then Bread and Wine. What sort of Bread or Wine, is not prescribed particularly; but left to liberty. *Papists* deal sacrilegiously, * who deny the Cup to the People, giving them only Bread.

q Mark 14 22,23,24, 25. Mat. 26,27,28, 29

* Concil. Trident. Sess. 21. c. 3. Can. 1, 2, 3.

2. The Mysteries signified, *&c.* by these Elements, according to Christs Institution, are (r) *Christ's Body and Blood* immediately, *His Death and all the Benefits thereof* mediately. These, and no other Mysteries we are to understand by the Elements. We may not devise other significations, than those Christ instituted.

r Mat. 26 26,27,28.

3. The Actions instituted. On Christ and his Ministers part dispensing the Lords Supper, were, (s) *Taking, Blessing, Breaking and giving the Bread: Taking, Giving thanks, and giving the Cup.* On the Communicants part receiving the Lords Supper, were, *Receiving, eating the Bread, and drinking the Wine.* These Sacramental Actions are to be used, and no other: these alone being instituted. The Form, or Manner of Christs *Taking, Blessing, Thanksgiving, Breaking,* and *Giving* the Ele-

s Mat. 26 26, &c. Mark 14 22, 23. Luke 22. 19, 20. 1 Cor. 11 23, 24, 25.

ments, &c. is not particularly described. Doubtless they were all most suitable and congruous to the Ordinance in hand, (Christ doing all things most exactly and properly:) And such should ours be, most proper, pertinent and agreable to the Nature of the Lords Supper. Nor *Breaking of Bread*, nor any other Action, may be omitted or changed. Nor may we super-add new actions beside these, as Sacramental and Significative; for that were to usurp upon Christs Authority of instituting: therefore to add (as some do,) *the pouring out of the Wine*, for the Signification of the pouring out of Christs blood, is not only needless, but also unlawful. *Needless*; in that Christs shedding his blood for us, and the actuall separating of his blood from his body, is signified sufficiently according to the institution otherwise; *viz.* *Partly*, in the Breaking of the Bread, noting the breaking and wounding of his body, which could not be without shedding of his blood: *Partly*, in the Action and distinct separation of the Wine from the Bread, both in *Institution* and *Distribution*. *Unlawful*, for when did Christ institute this Action of *Pouring out the Wine*? Or where doth he require it at our hands?

Finally, the circumstantials attending upon the Institution of the Lords Supper (which were not meerly accidental and occasional,) They also are fit to be used by us, but not with opinion of the like intrinseca-

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necessity, as the essentials, and integrals of the Lords Supper are to be used. As 1. The use of a *Table* is convenient, to set the Elements decently, and visibly upon; and of *Vessels* to put the Elements in. And the Apostle makes mention of (t) *The Lords Table*; and of the Cup of the Lord. 2. The sitting of all the Communicants at, or as near as conveniently they can, round about the Lords Table, that they may not only hear the words of the Institution, recited and explained, &c. but may also see the Elements and Actions. That their Eyes may more deeply affect their hearts with the Misteries in hand. Such sitting being more agreeable to the (u) example of Christ and his Apostles in the first Institution, (who sate, or sate leaning,) then the gesture of kneeling: And being the gesture generally received and used in all the Reformed Churches, and (x) directed to be used in the Churches of *England*, *Scotland*, and *Ireland*. 3. The closing up of the whole Action with some suitable *Psalme*, is agreeable to the Primitive Pattern. Thus Christ and his Apostles shut up the Lords Supper in the first Institution thereof, (y) *And when they had sung a Hymne, or Psalme, they went out into the Mount of Olivet.* To sing Psalms therefore in the Act of Administration of the Elements; is clearly unsuitable to the imitable Practice of Christ and his Apostles at the Institution; and also evidently repugnant to those

t 1 Cor. 10. 21

u Mat. 26. 20. &c. Mark 14 18, 22. Luk. 22. 14 19. Joh. 13 12, 23. & 21. 20.

x See The Directory for publick worship.

y Mat. 26. 30. Mark 14. 26

those General Rules for Christian Worship; (1) *That all things be done decently, in order, and to edification.* This singing Psalmes in the action being *un-decent* and *disorderly*, whilest one part of the Congregation is receiving, another part is singing, which makes a grosse confusion in the Church, and in the Religious exercises. And also *un-edifying*, yea, *against edification*, whilest the Communicants thoughts are hereby distracted, and drawen away from fruitful pondering and meditating upon the many mysteries of the Lords Supper: and their graces are disturbed and hindred from their free and lively actings towards Christ crucified, the benefits of his death, his love therein to us, our reciprocal duties to him, &c. enough to imploy the quickest thoughts and graces throughout the whole action.

1 Cor. 14 40.26.

But as for those *Circumstantials* about the Lords Supper, that were meerly *accidential* and *occasional*, occasioned by the Paschal Supper, or other wise extrinsecally in respect of the Lords Supper; As, *The time*, in the evening, not in the morning; *The place*, in a private chamber, an upper room, not in the place of publick worship: *The quality of the Bread*, unleavened, not leavened: *The number, sexe, and office of the Communicants*; They being but twelve; and all these men, no women being amongst them; and all these Apostles and Ministers of the Gospel, there

them being no private Christians amongst them: These being meerly accidental to the Lords Supper, and being occasioned by something besides the Lords Supper, they do not tye us to the observation of them. Thus manage the whole Action of the Lords Supper according to Christs Institution.

IV. *Act and exercise lively in Communicating all those Sacramental qualifications and graces fore-mentioned*, viz. *Knowledge, Faith, Repentance, New-obedience, Love to Christ and to Christians, Thankfulness, and a Spiritual appetite.* It's not enough to have these, and bring them with us to the Lords Supper, but we must use and improve them discreetly and carefully at the Lords Supper. You have seen how necessary they are for a worthy Communicant. Stir them up therefore, and awaken them in your selves in Communicating. He thats to wrestle or run a race, must not only have strength and skill, but use them if he mean to prevail. he thats cold must not only have fire raked up under the ashes, but must blow it up, if he means to be warm: so he that means to communicate worthily, must not content himself with the habit of Grace, but put forth the Acts of Grace. Gods children may receive unworthily by *not using* of Grace: as wicked men receive unworthily by *not having* of Grace. Act and use therefore every Grace pertinently and properly according to their several natures respectively.

1. *Act Knowledge*, so as to have a right apprehension, *Of that God*, with whom thou hast to do in this Ordinance: *Of thy self*, that dost Communicate, what thy spiritual state is: *Of Christ and his Death*, the chief mystery of this Supper: *Of the New Covenant* and the tenor of it, which is sealed in this Sacrament: *And of this Sacrament it self*, and the nature of it, which thou takest in hand. Rouse up therefore thy Judgement and spiritual senses to eye and discern these things truly, that so all thine other Graces may be helped and quickned. Knowledge being the inlet, guide and enlivener of them all.

2. *Act Faith*, in *discerning* and tasting spiritually Christs body and blood, how sweet and precious nourishment they are: In *assenting* to the truth of the New Covenant, and all the Promises thereof; to the truth of Christs death and all the benefits thereof; to the certainty of this Sacramental comfort, and that to the worthy Communicant; The bread and wine are christs body and blood indeed Sacramentally: especially in *Applying* the Covenant and Promises, Christ, his love, death, and all the fruits of his death, particularly to thine own soul, as certainly and undoubtedly as the outward elements are applied to thy body. Say with *Thomas*, handling Christs wounds; (a) *My Lord, and my God*. With *Paul*, (b) *Christ loved me, and gave him-*

a John 20. 28.
b Gal. 2. 20.

self for me. Say, as certainly as this bread and this wine are mine so the New Testament and all the Promises thereof are mine, pardon of sin mine; Christ and his death, with all the advantages thereof are mine, &c. Thus to act Faith is to eat and drink indeed, to communicate indeed.

3. *Act Repentance and godly Sorow.* When thou seest the bread broken, and the wine seperated from the bread, think how Christs body was (c) wounded, and his blood shed and seperated from his body, and this for thy sins. Then (d) *look upon Christ* by Faith, *whom thou hast pierced, and be in bitterness for him* by godly sorrow, *as one in bitterness for his first born*, &c. Fill thine heart with shame and confusion for those sins, and with hatred, indignation, and holy revenge against those sins of thine, that cost Christ so dear, and would have cost thee damnation. And resolve for the future to abominate thy corruptions, as the thorns, scourges, nails, and spears, that did murder the Lord of Glory.

4. *Act New Obedience.* Say to thy self, Only Soul, was Christ thus, (e) *obedient to the death for thee, even to the death of the Cross?* Did he count it (f) *meat and drink to do the will of him that sent him, and to finish his work?* Did he *[illegible] delight to do, yea, and to suffer the will of* God in being sacrificed for thee? How obedient then should it thou be to Christ! Live not to the world, or to sin, or to thy self, but to Christ,

c Isa. 53. 4, 5, 6
d Zech. 12. 9, 10, 11
e Phil. 2. 8
f Joh. 4. 34
g Psal. 40. 6, 7, 8. with Heb. 10. 11 to 51.

Christ, willingly do any thing he [illegible] forbear any thing he forbids, and [illegible] thing he inflicts, that Christ in all may be Glorified.

5. *Act love sincerely to Christ and his Members.* This Sacrament is Christs Love-token to his Church. A Memorial of his death for us, which was (*h*) his greatest expression of love to us. Behold how his love streamed forth to sinners out of every stripe and wound of head, back, hands, feet and heart! *Behold how he loved thee!* wilt not thou love him again? warm thy frozen affections at the fire of Christs love, and mels them into reciprocal love to Christ. Love him in his Person, Offices, Ordinances, and in his Image in whomsoever it appears.

6. *Act thankfulness.* Christ Crucified represented here, is highest matter of Thankfulness. Acknowledge this mercy of mercies, esteem it according to its worth, and resolve to render again to Christ thy praise, service, affections, sufferings, and thy self both Soul and Body in way of Thankfulness. Say with *David*: (*i*) *Bless the Lord, O my Soul* [illegible] And (*k*) *what shall I render to the Lord for all his benefits towards me?* &c.

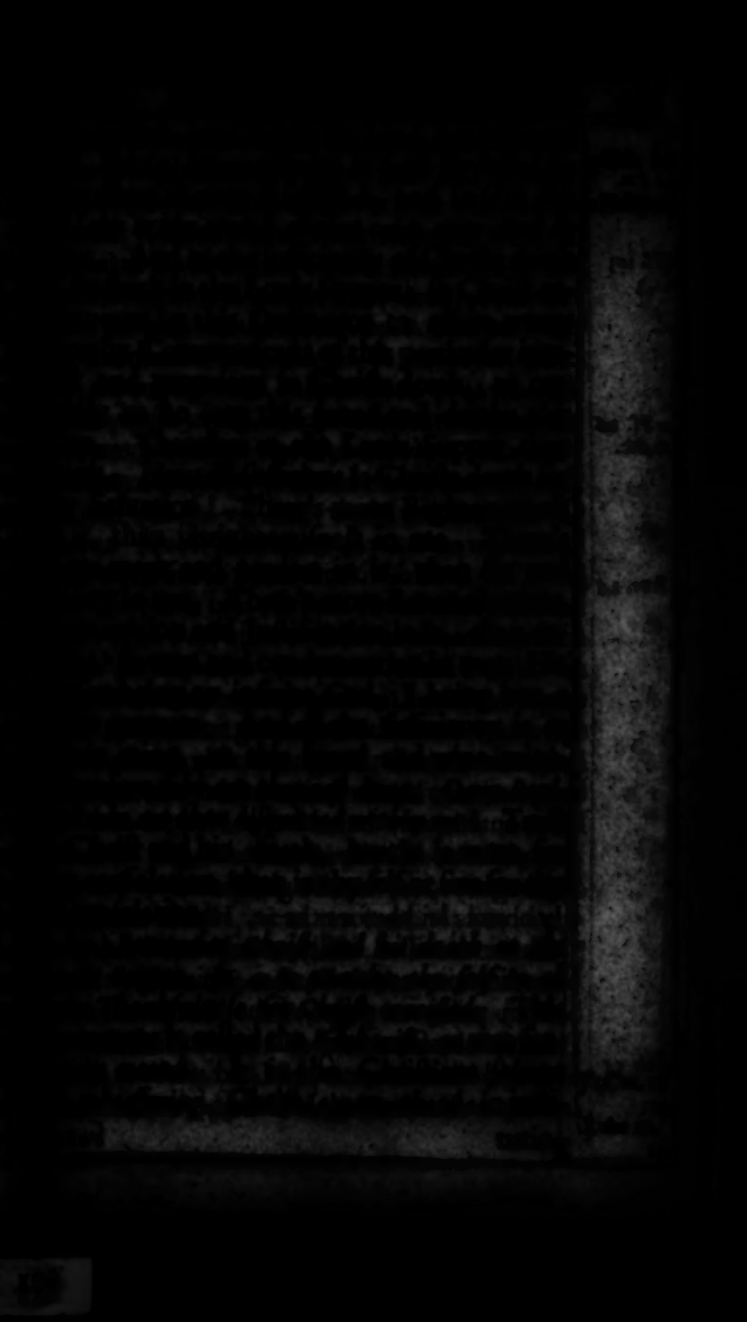
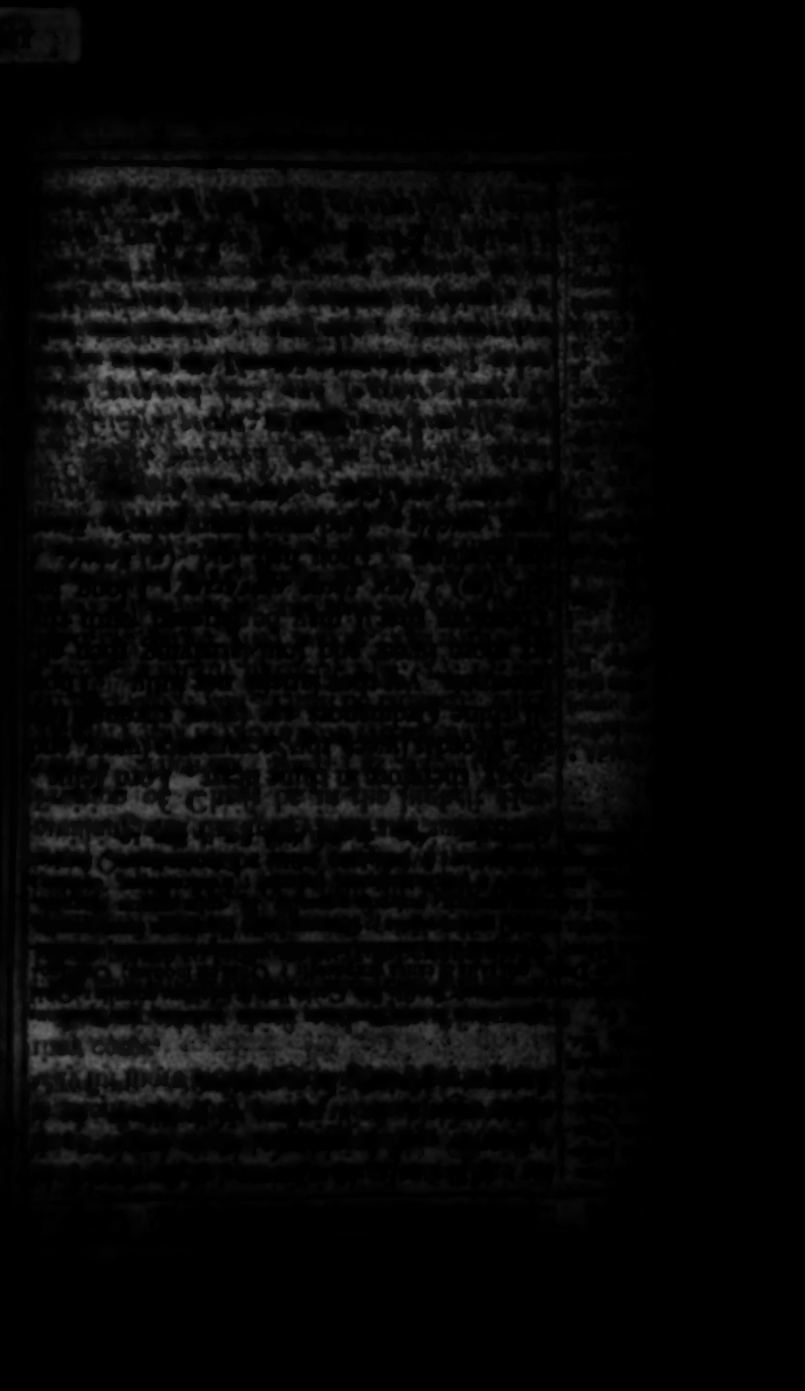
7. *Act* Finally, *A true spiritual appetite.* Eagerly hunger and thirst after this Body and drink indeed, the Flesh and Blood of Christ. These will so fully satisfie the Soul that it shall never totally hunger or thirst more

(*h*) Gal. 2. 20 Rev. 1. 5. 1 Joh. 3. 16

(*i*) Psal. 103. 1, 2

(*k*) Psal. 116. 12

[illegible] shall live for evermore. And as the hungry stomach delightfully closeth with corporal food, extracting the nutritive joyce out of it; so let thine hungring Soul contentingly close with Christ, drawing all Heavenly joyce and nourishment from him.

Improve thy corporal Senses, discerning the inside of the Lords Supper to help thy spiritual Senses and Graces to discern the inside of the Lords Supper. As windows and casements let in the light, heat, and influence of the Sun into an House; so these windows and casements of the outward senses, let in the light, heat, and spiritual influence of Jesus Christ, the Sun of Righteousness into the Heart and Soul. As in the Word preached Christ enters into the Heart by the Sense of *Hearing*, the Organ of Discipline; so in the Lords Supper Christ comes into the Heart by the senses of *Seeing*, *Touching*, and *Tasting*. Both Christ make use of thy Senses to *Conduct* to thee? Do thou improve thy Senses to [illegible] up to him. *Thomas* (l) would not believe that Christ was alive, till he put his fingers into his wounds after he revived, and then he cries out, *My Lord, and my God*: So thou that doubtest of Christs love to thee, and dying for thee, cast hither thine eye to [illegible] broken, and wine severed from it; [illegible] and actions, and see the [illegible] dying for thee; [illegible] hither thine [illegible], take and apply this head broken to thine

l John 20 25, 27, 28